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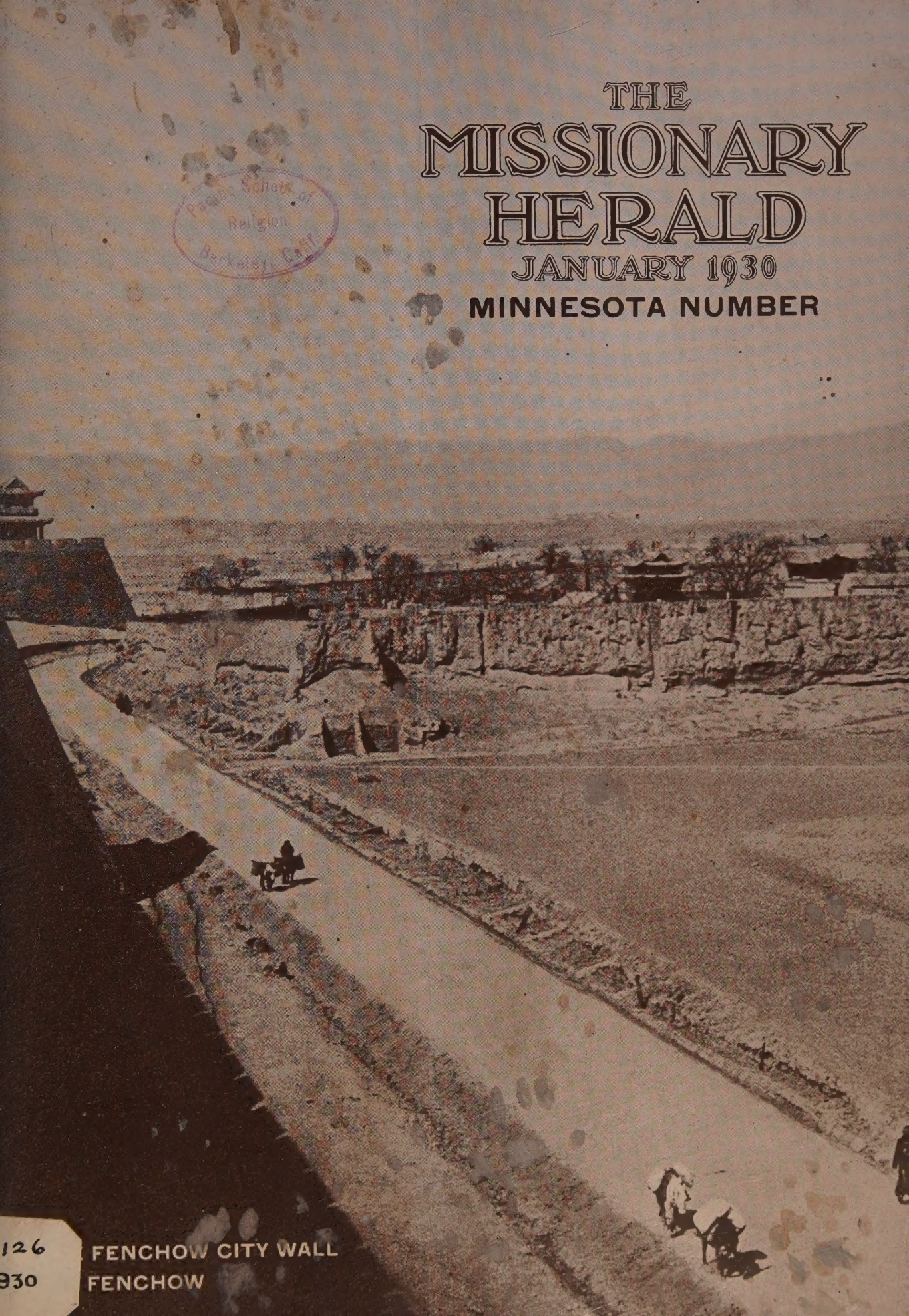

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OUR JANUARY HERALD

This number is dedicated to the churches of Minnesota and to their missionary projects.

OUR COVER

Our cover picture was taken by Dr. Percy Watson of Fenchow, Shansi, in 1921. It shows the first famine road that he helped construct. Near the shadow in the middle of the picture he began paying off the Chinese workmen with Red Cross funds. To the left of the tower is his hospital, no less real because unseen.

This picture shows the notch in the mountains over which the mule path led that Watts Pye used to take into Shensi. The notch is just under the letter "t" in "Minnesota."

The road by the City wall is now lined with trees planted by Dr. Watson.

WHO'S WHO

Our authors hardly need an introduction. Rev. A. K. Voss is the Acting Superintendent of the State Conference of Minnesota. Mrs. Lowell E. Jepson is the Moderator of the Minnesota Conference—the first woman, by the way, to be elected to this office. She was formerly President of the Minnesota Branch of the W. B. M. I.

MRS. ROSE BEGINS HER SERIAL

As announced in previous issues, we begin in this number "Diana's Indian Diary" by Isabel Brown Rose of the Marathi Mission, the author of *Diana Drew* and other missionary novels. This Diary in serial form will appear in every issue of the year.

Mrs. H. H. Strutton of Sholapur, who supplies some of the sketches accompanying Mrs. Rose's Diary, is an artist of note in India, her pictures having often appeared in exhibitions there. She has been most generous in using her talent in the service of the Marathi Mission. Our readers will remember that some of her sketches of the criminal tribes at Sholapur have appeared in the MISSIONARY HERALD.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Oh, LORD!

REVIVE

THY

CHURCH

BEGINNING

WITH

ME

主興你的教會先從我入手

卐

REMEMBER THE DAY OF PRAYER FOR MISSIONS

THURSDAY, JANUARY 9, 1930

In these most critical days when funds are decreasing, when defeatism is in the air, when we must call upon all our reserve of courage and cheer and plan for an advance instead of a retreat, we may well seek to experience the peace and power of prayer.

Our Chinese friends suggest the way (see opposite page) as they open their great five-year evangelistic campaign.

PRAYER FOR THE CHURCH OF CHINA

By TIMOTHY TINGFANG LEW

This prayer was used, together with prayers for Yenching University and for the Nation of China, at the recent dedication of the new campus and plant of Yenching University, Peiping (Peking).

O FATHER ETERNAL, we thank Thee for the new and living way into Thy presence made for us in Christ: the way of trust, sincerity and sacrifice. Beneath His cross we would take our stand; in communion with the whole Church of Christ we would seek to know Thy mind and will.

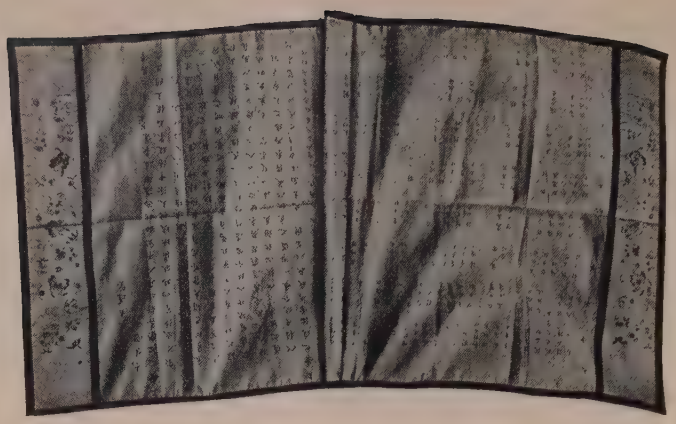
We desire to make a thankful offering of ourselves as members of the body of Christ; in union with all the members may we obey our unseen Head. We pray for Thy Church in China in these days of anxiety, hardship, and great needs.

Raise from among us, especially among the younger generation, priests who would serve Thee in Thy temple through their ministration of sacraments and worship, leading the faithful into the Holy of Holies; prophets who would lose themselves in the service of the people in their struggle for a new China; evangelists who will spread Thy good tidings over land and sea; teachers who would offer themselves to the pursuit of scientific truths and sound learning, and in the forming of character through their own exemplary living.

We thank Thee for the unshakable foundation of the Church Catholic in China laid with noble sacrifice of missionaries from abroad and sealed with the blood of martyrs, Chinese and foreign alike, and for the super-structure patiently built up through the incessant toil and steadfast devotion of all Christians.

We pray that we may be worthy of this great heritage. Use us, send us and reconsecrate us so that we will nobly follow the steps of Thy servants that have gone before us and effectively cooperate with those who are now working in Thy name. Hasten the day, O Lord, when the whole nation shall see Thy light; when every tongue shall confess Jesus Christ as Lord; when Thy will is done in China as it is in Heaven. Amen.

The famous nine-foot silk banner sent to Pye's partner



Message and names of the first 680 converts of the Shensi work

NOW IT CAN BE TOLD

The Name and Motive of Watts Pye's Partner

THE late Watts O. Pye, of Minnesota and Fenchow, could not help getting into print. His name was widely known in denominational, interdenominational, even international, circles. He became known especially for the opening of that great unoccupied field of Shensi, across the Yellow River from Fenchow; for his discovery of thousands of towns there unmapped, and of many roads and rivers uncharted; for his strategic plan of occupancy in the name of Christ; and for the wise and effective way in which he used his evangelists.

Furthermore, as an interesting and inspiring speaker among the churches in the homeland he had few equals. Map maker, road builder, administrator, statesman, prophet, pioneer, personality; he caught the imagination of people of America, and being a missionary, his name had to be sung, whether he would have it so or not, throughout the length and breadth of the land.

His humble, retiring business partner, however, the man who has financed the entire work in Shensi from the beginning, has managed to remain unnamed, though not unknown. Speakers and writers, respecting his wishes, have had to be somewhat indirect in their references. For example, Basil Mathews of England, in his *Torchbearers in China,* refers to him as "Mr. Fifty-fifty," "a business man in a New Hampshire town," who with Pye is a "partner with God in the saving of eight million people in Shensi." Dr. Patton, in his book *The Business of Missions,* calls him a "far-visioned business man," an "unnamed manufacturer" and an "investor." In the MISSIONARY HERALD he is "Mr. Blank of Boston" or simply "Mr. B." The first Chinese converts in Shensi address him as the "man with the heart of God."

Thus various and sundry appellations have been used, as different ones have connected this Christian layman with Watts Pye's work in Shensi, and with special evangelism in other fields abroad. But we have his word for it that this is the first time that he has given consent to the use of his name in print.

THE STORY IN OUTLINE

Our friend has given the Editor permission to question him rather personally on the reasons and motives behind this unique mission of his, and upon the effect of it all upon his own soul and life.

For lack of space we can only give a brief outline of the story. We could fill pages with it.

Nineteen years ago a manufacturer of shoes near Boston felt a call to "send out native preachers who would not otherwise be sent, and to tell the Gospel story where otherwise the native peoples would not hear." His first thousand went to Watts Pye, of Fenchow. He has gone on giving until now he has 262 evangelists on virgin soil in scores of centers in various parts of China, India and Africa. His gifts have thus far amounted to an average of over $14,000 a year for the nineteen years.

Hundreds of Christian groups have resulted from this effort, as an evangelist or a group has multiplied itself. Thirty-seven thousand "converts" have been reported, a fair proportion of whom seem to have developed real Christian character and life.

All this has been done through American Board missionaries; and while it has been in the nature of a "special," it has not diverted money from the general treasury of the Board, nor failed to be of help at our weakest point, namely, the financing of the selected and trained evangelists. Though an independent and irregular piece of work, it has extended the Kingdom for which we all exist, and who is the man who dares say our established work is

any more productive in religious conviction and missionary zeal!

"If you had to live your life over," we asked him the other day, "would you take up this sort of work again?"

His answer was so quick, it was almost startling: "I couldn't do anything else."

"But think of the need at home. More and more do we hear that the big end of the missionary enterprise is in America."

"Americans are well-to-do," he replied, "and can attend to the needs of their own people without me. They will give to what they see right before their faces. But with foreign missions there are so many who don't believe in the thing and can't see the need, while I can; it's up to me to help relieve that great need out there. This is God's will concerning me. It's my mission."

"I talk with many people," he went on to say, "who can't see the need of preaching the Gospel to the millions in foreign lands. They boast of supporting their church, their town and state. You can't say anything against that. Their vision never gets beyond themselves, their town or their state. I can't make them have a new vision. I can only see where mine goes."

"You evidently get a good deal of satisfaction out of this. You've had good dividends," we said.

"Yes. I was thinking the other day of those poor fellows who lost their all in the stock panic. What I have put into this work abroad has not been lost and NEVER CAN BE LOST. All that is forever good! It's wonderful! My work has been done on a business basis and the investment has produced more than I can figure. But the results are God's. I don't realize this much except when I get some insight into fundamental values."

"Then," continued our friend after some thought, "when I read in the *Congregational Year Book* of a church that spends ten to twenty thousand a year on itself and gets only three or five additions on confession of faith, I can't help getting a lot of satisfaction from the fact that my $270,000 has brought to Christ at least 37,000 persons—not to speak of those whom many of these converts have been the means of converting. I'm getting a lot more for my money than these rich churches are getting at home."

"But why did you select evangelistic work for your specialty?" we asked. Laymen are supposedly attracted to the medical, industrial, agricultural, social welfare or educational phases of foreign missionary work, to the by-products of religion."

"Education is necessary, of course, but it doesn't get the people. Education never made a Christian. We have some of the biggest rascals in America who are our most highly educated citizens. I doubt if education so-called has done them any good at all. They don't know what it is to be in a spiritual state of mind. . . . No, I'm not against education. It's all right for the right man. But I'm primarily interested in the experience end of things."

HANDS ACROSS THE SEAS

Watts Pye's partner shaking hands with his Chinese associates in Shensi.

HIS MISSIONARY MOTIVE

"Is this because of some religious experience of your own?" we ventured to ask.

"Yes, it is so without any doubt. My religious experience has been the determining factor in this missionary evangelism."

Our friend then told us of the visit of a cousin of his mother's when he was fourteen or fifteen years of age; of her telling him in a most earnest, enthusiastic way the story of Jesus Christ; and of his determination from that day to find Christ as a personal Savior.

For some years he sought this Savior through reading the Bible and praying earnestly every day. Then one night in the upper room over his store on the border of Tennessee and Virginia he found Him in reality.

"The experience was wonderful," he told us, "and has never left me. That was the result of personal evangelism on my cousin's part. No one else ever spoke to me of Christ's love."

As we listened to this story, and thought of our own similar experience, and of that of many others in the Christian Church today, we could understand the desire of our friend to seek to have done in the dark corners of the non-Christian world what was done for him when a youth in New England. When a man has once had the vision and heard the voice within him, he must share it with others; he has

to be a *missionary* whether he stay here or go there, and especially is he impelled to preach the Good News to those who have the least chance of ever hearing it. After all, what will all our religious educational plants and programs avail if we fail to put first the task of bringing the youth into this personal experiencing of Christ? Is not our Home Base problem for missions more intrinsically a *religious* than an educational problem?

With thoughts of this nature we approached the question with our friend of fundamental missionary motives; a much discussed theme in these days. Here we got what we expected from this Bible Christian.

"Have you ever felt that you were sending down the Gospel to the heathen?" we inquired.

"Why should I ever have thought of it in any other way? A heathen to my mind is one who does not know anything about the Gospel. America is full of heathen, why not the rest of the world?"

"Your motive for missions then would be called decidedly old fashioned."

"Well, it is there in the Bible pretty plain, isn't it?"

"But isn't it that you want to *share* the truth and life of Jesus Christ with those fully as good as you?"

"The life of Christ began with me that night over my store down in Tennessee when I was nineteen. Christ began to live with me and I was conscious of His indwelling spirit from that time on. There was forgiveness of sins, repentance, the grace of God, and newness of life. As Paul says, 'the old things pass away,' and they did. All that I ask of the native evangelists is that in some way they get this message across and that in some way the people give their souls to Christ. If that goes on, that is all I want. That is what I am doing it for."

"Then, to your mind," we said, "there is something unique in Jesus Christ."

"I don't have any doubts and never have had any doubts that Jesus is the Savior of the human race everywhere, and the only Savior. This is why I put my money into foreign missions."

Our friend then turned to Holy Scripture: "The last chapter in Luke touches the spot tenderly. Two people are on the way to Emmaus. He overtakes them. They recognize Him. Their hearts burn within them. They then hurry back seven or eight miles to Jerusalem to tell the rest of the disciples about it. He has opened their minds that they may understand the Scriptures with the idea that *repentance and remission of sins shall be preached to all nations in His name!* This is the gripping thing of the whole story. . . .

"People don't talk much about sin nowadays. Any man that has any spiritual life at all knows that he is a sinner, and he knows that in Christ there is forgiveness, and that there is forgiveness in no other way. Then, when he comes into a personal knowledge of Christ, fear passes out of his heart and out of his life and he walks with Him a new creature. The old things have passed away and he wants to tell others about it. . . . This is what I want the Chinese, Africans, and Indians, and all people on this earth to know by personal experience. . . .

"But how, Bell, shall a man believe who has never heard or seen or known anything about it? 'How shall they hear without a preacher?' And there Christ is standing right beside them all the time, and they do not know it. That is the pathetic thing, and that is why I want to tell them. And if I had my life to live over again, I'd do more of this rather than less. It's a mighty urgent business."

And so Charles S. Bates of Exeter, New Hampshire, like Hiram Golf, manufactures shoes to pay expenses, while the Gospel of the Savior of men is being preached in scores upon scores of centers overseas, where without his help it would never be heard by multitudes of his fellow men.

PAUL'S MISSIONARY PASSION

"Then with a rush the intolerable craving
Shivers throughout me like a trumpet call—
Oh to save these! to perish for their saving,
Die for their life, be offered for them all!"

Frederick W. H. Meyers, "St. Paul."

GATE OF INNER FORT, SHOLAPUR
Sketched by Mrs. H. H. Strutton.

DIANA'S INDIAN DIARY

BY ISABELL BROWN ROSE

Introduction

A.

Letter from Mrs. Stephen Strong, Cleveland, Ohio, U. S. A. to Dr. Diana Drew Carson, Kamalapur, India

My dear Di-do,

Please tell me—are you or are you not in the land of the living? Having had no word to the contrary, I presume that you are; but it would be comforting to have an assurance of it straight from you. Do you realize that you haven't sent me a letter for months?

You're frightfully busy, of course, so I try to be patient. Don't I know it all? Don't I know what it is to be overwhelmed with routine work, yet conscience-pricked because of a sheaf of unanswered letters? Having been through the grind myself, I sympathize with you fully. But, Di-do my dear, please don't neglect your personal friends—and especially *me*. Don't forget that I spent twenty-five blessed years in Kamalapur; that the life there is wrought into my very heart and soul; and that I get homesick for an occasional whiff of it (though I wouldn't for the world let Stephen know that).

Well, we happened to be talking about you and about Kamalapur at breakfast this morning, and Stephen, the dear fellow, hit upon what I believe is a happy idea. He suggests that you write to me once a month, telling me all about the daily round, and answering the various questions which your numerous correspondents have asked you. I know you keep a diary, so you could cull from that.

Then, omitting the personal items which are only meant for me, but retaining the informative passages about life and work in India, I would get this general letter printed and sent out to every address on your mailing list, both in England and in America. (And, by the way, Stephen stipulates that the printing and the postage bill be his affair.)

Now, Di-do, if this proposal appeals to you—and I really think it would be a help to you, while incidentally it would give me a great deal of pleasure—why not start in January and write me regularly until Luke and you set out for furlough in the spring of the following year? I can't tell

you how much we are looking forward to welcoming you to my adopted land of America, first of all, in our Californian home in Fairmont, and then here in Cleveland.

Stephen and I are well and happy, and send our loving salaams to Luke and to you, our good angel and our angelic tyrant!

Yours affectionately,

NELLIE GRAY STRONG.

B.

Letter from Mr. Stephen Strong, The Strong-Cleve Lumber Company, Cleveland, Ohio, U. S. A. to Dr. Diana Drew Carson, Kamalapur, India

My dear Dr. Carson,

S O S!!

You'll be getting a letter from Nellie by this same mail, and your eagle eye will easily read between the lines.

The plain fact is, Nellie's homesick for India. She thinks I don't notice it, but she's so careful to hide it from me that I see it all the time! That pesky conscience of hers is beginning to cut up again. The other day she read an obituary notice of a missionary who had spent fifty-six years in India. That's far too long for anybody, if you ask me; but Nellie remarked, "And I put in less than *half* that time!" And I knew perfectly well by the way she sighed and looked round on our pretty sun porch, that she was suffering a bad bout of remorse for having put her hand to the plough and then turned back—and so on and so on. *You* know her conscience, bless her dear sensitive heart.

Now, Doctor, I owe you my happiness and I shall never forget it. Nellie would never in the world have given in to me had you not backed me up. *Can* you play the good angel once more? *Can* you make Nellie think she's helping you? I hate to put any more burdens on you but . . . I love Nellie and can't bear to see her fretting. I'd bring her out to India for a visit if that were possible, but I privately consulted her doctor on the subject and he won't hear of it. So . . . S O S again!

Yours gratefully and hopefully,

STEPHEN STRONG

C.

Letter from Dr. Diana Drew Carson, Kamalapur, India, to Mrs. Stephen Strong, Cleveland, Ohio, U. S. A.

My dearest Akka,*

You *are* a brick to be so patient with me, when I've been so remiss recently about letter writing. The reason is not that my love for you has cooled off the tiniest bit, but the forlorn fact that there are only twenty-four hours in every day. If there were only twenty-six or thirty, I might possibly catch up on the routine duties and have time for some extras—such as the *luxury* of letter writing!

Stephen's suggestion is simply splendid, and I accept it with alacrity. Why, I'm in a desperate plight. My "unanswered" box has reached the stage of fullness when the clasp refuses to clasp and the hinges, like myself, are almost unhinged. Now, this is the stage when a really strong-minded person would lash himself to attack the pile and get it reduced; but with me it works just the opposite way. It induces a fear complex which positively paralyses me about writing anything to anybody.

But Stephen's suggestion has completely changed my psychological outlook, Akka, and I thank you both with all my heart. It seems too good to be true that by simply having a chat with you on paper, I'll be able to cover practically all my correspondence. Starting in January, I'll devote every second Sunday afternoon to *you,* and, barring accidents, will continue this until we leave for furlough in April of the following year. You must please feel free to use your own discretion about "editing" my letters, for I shall not insult either your intelligence or your sensibilities by indicating the personal and private paragraphs. How I wish every harassed missionary had a generous friend at home like you.

The Mission family is flourishing. Luke seems to grow younger every day. Sunny Jim and Pansy are absurdly happy. They make me think of David Copperfield and his little Dora. The Bruntons are as big hearted and hard working as ever, and our two new ladies are working in beautifully.

Our thanks and kind regards to you and to the fortissimo gentleman.

Yours affectionately,

DI-DO

*Indian term for "elder sister," here used affectionately.

The Diary

I.

Shouts and shrieks. Cries and complaints. Crowding and crushing. Ecstasy and despair. Laughter and license. Kamalapur has been seething with all these elements and a dozen more this month.

We happen to have here a very famous temple of Mahadev (Maha-great, and dev-god), a version of Shiva the Destroyer, specially worshipped by the Lingayet sect.

The temple lies within a pond
Packed with pink lotus-flowers afloat,
And pilgrims in their ferryboat
Swish through them to the shrine beyond.

It is from this pond that the town takes its name—Kamala-pur, i.e., Lotus-town, i.e., Lily-town. Once a year there is a great pilgrimage to it, attended by people from all over India. For weeks beforehand preparations have been afoot; and, as though by magic, a flimsy city of rickety sheds and ramshackle stalls has reared itself on the streets bordering the pond. And here foregathers the most heterogeneous assemblage imaginable.

There are thousands of simple and genuine country folks who have saved up their meager earnings for years, often denying themselves what we would consider the barest necessities of life, in order to visit their god and ask his blessing. By day and by night you can watch them thronging across the pond in the little open boats; or shuffling over the stone causeway towards the shrine; or standing waist deep in the water, saying their prayers or washing their clothes, their bodies, and their souls.

Then there are those who come for honest gain—or rather, comparatively honest gain, for there is a remarkable tendency at fairs and festivals to give back the wrong change. These are the dealers in brass ware and tin ware, in wood and oil, in cloth and clothes, and in the various foodstuffs—the millet and wheat and rice, the vegetables and pungent spices and solidified sugar-cane juice. An amazing paradox in our town is the tax on all grain—a tax that goes to the upkeep of Mahadev's temple. The very cereal on the missionary's breakfast table, and the wheat that made his bread, and the millet which the poorest beggar bakes into a flat pancake—these all paid tribute. The endowment, granted some centuries ago, is "in perpetuo" so nothing can be done about it.

There are also the commodities that can hardly be called essentials—the cheap knickknacks, the gaudy gewgaws, the tawdry trinkets that catch the eye and loosen the purse strings of the country bumpkin and of others who ought to know better. The scintillating show in the glass-bangle booths flutters every feminine passer-by. Most of the stock comes from Austria or from Czechoslovakia, but many an American globe-trotter carries home with infinite care some of these "cunning Indian bangles!"

Then of course there is the thoroughly objectionable group found in every large concourse of people all the world over—the tricksters and confidence men who find an easy prey in the illiterate and gullible rustics. Many a pilgrim who comes by train has to find his way home on foot and beg his food en route, because his hard-earned hoard has been magnetized into the pocket of some scheming rascal.

There are also numerous wandering fakirs. Some of them are deeply religious souls, though their methods of approach to God seem strange and often repulsive to us; but many of them are merely mendicant beggars subsisting on the credulity of India. It is estimated that there are over two million able-bodied men making their living in this way—a woeful waste of potential man power and an appalling economic drain on one of the poorest countries in the world. A group of "holy men" is camped under big straw umbrellas in the street nearest the temple. They are always surrounded by admirers, both grown-ups and children, agape at their ash-smeared bodies and faces, their bloodshot eyes, and their uncombed black hair screwed up into a matted topknot.

Luke and I drove down through the crowded bazaar the other evening, left our car at the main temple gate, and strolled across the causeway. We are careful not to intrude into other people's sanctuaries, so only had it in mind to watch the crowds. But the chief priest caught sight of us and beamed with delight because of our interest in what is dear to him, and because he remembered how Luke saved his youngest son's life during a plague epidemic. He insisted on piloting us right up to the shrine, by way of the big open courtyard where a popular dancing girl was entertaining a vast concourse of Indian men.

We passed the "joyful bullock," the stone bull that guards Mahadev, being the vehicle of Shiva. His surface is worn smooth and shiny with the loving touch of passing pilgrims. Then we slipped off our shoes at the threshold, and as we stepped within the shrine the worshippers very courteously stood aside to make room for us and our guide—or rather, for us because of our guide. He took us close to the stone shelf, piled thick with flowers and coconuts, where stands an upright stone cone, symbol of Mahadev. It was freshly spread with butter and oil, and decorated with red powder and with flowers.

As we stood there, men and women and children from all ranks of Hindu life, except the outcaste, came forward with their offerings and prostrated themselves full length. They were tremendously in earnest.

Luke and I were conscious of a wave of depression. Indians have a remarkably strong religious instinct. Many of them are hungry to find God and dissatisfied with the gods they have, but they do not know where or how to find anything better. We think we have something that can satisfy them, but how can we convince them?

II.

The Kamalapur fair gives us an excellent opportunity to show our Christianity, both theoretical and practical. Before it starts, we help the Municipality in its plans to prevent epidemics; for you can imagine that an influx of a quarter of a million strangers into a town with less than half that number of inhabitants and devoid of sanitary organization, carries grave danger of disease. Then our out-patient department has been overwhelmed every day, with a long queue extending down through the hospital compound and inundating the bungalow gardens. The cases are full of interest and often of pathos. We are hopefully requested to cure blindness of many years' standing—where there is nothing left but an empty socket. Even old age is believed to yield to our sorcery. But we do give a great deal of relief, and we get urgent invitations to villages all over India. Alas, with our limited staff and financial resources, we cannot even accept the invitations to those within a radius of fifty miles!

Twenty-three babies of pilgrims have seen the light in our hospital. One mother had walked two hundred miles from her home. I asked her how she ever dared set out on such a risky venture, and she replied cheerfully, "Oh, I made a vow to Ambabai—the Mother of Earth, you know—that if she would let me get safely to Kamalapur, I would dedicate the baby to her."

"And so?"

"So on our way home next week we're going round by Tulsipur (a famous city with a big temple to Ambabai) to make the presentation."

"And leave the baby at the temple?"

"Oh no. We'll take her home and bring her up till she's a real big girl—eight years old or maybe even ten, and then we'll bring her back and leave her."

I must confess to a queer, sickening sensation somewhere in the region of the emotions, when I realized that I had unwittingly helped into the world a future temple courtesan.

We do more than look after the physical needs of the pilgrims. Every year we rent a plot of ground in the main business street near the temple—rent it from the Municipality on exactly the same terms as the merchants. Here we pitch a tent and carry on services for about eighteen hours out of the twenty-four. Anandrao, the pastor, is naturally the chairman of the committee of arrangements, and he has a splendid lot of helpers. His own son Krishnaji is indefatigable, and is invaluable as a Brahman speaking to Brahmans. Our school teachers and our Bible women, our hospital staff and a host of laymen and their wives, and even the older schoolboys and schoolgirls, are enrolled as volunteers and take regular turns at the tent.

The "bhajan" band is by far the most successful feature. A "bhajan" is a song in which the audience repeats sentence by sentence after the leader—usually with an accompaniment of Indian drums (beaten not with drumsticks but with the flat part of the hand and with the fingers), and also of wooden castanets with brass discs. The reiteration in a "bhajan" depends on the whim of the leader and may be interminable. I have known a perfectly modest-looking "bhajan" of four lines of print take over half an hour to sing. This is a form of genuine Indian music which will hold an Indian audience for hours. We sometimes keep it up in the tent until far into the small hours of the morning. Many of Mr. Tilak's beautiful Christian hymns have been set to this "bhajan" music, familiar to Hindus; and you can watch superior Brahmans and sturdy farmers and despised outcastes wagging their heads in time with the rhythm and trying to catch on to those new *Christian* words set to their beloved airs. Some of the pilgrims who trek to the fair every year will call out to us from the crowd and ask for their favorite "bhajans," and some of them come to the bungalow to visit us.

We have been distributing liberally a four-page pamphlet prepared by Anandrao and Mr. Brunton together. On the outside it has the picture of Thorwaldsen's beautiful statue of Christ saying "Come unto Me," and a verse from Tilak's hymn, "Christ My Teacher Is Like a Mother." It contains a short and simple sketch of the life of Christ, with some of his sayings, including the Sermon on the Mount. This pamphlet is not intended to take the place of a gospel but to serve as an introduction. (Many an inquirer, eager to learn of Christ, has started to read right through the New Testament, and has got no farther than the genealogical list in Matthew.) We have been gratified to find how many people, having read through the pamphlet, come back and buy a gospel or a Testament. It makes me continually think of the parable of the sower. A lot of the seed sown now will come to nothing—but not all of it. When

we are dead and gone, some of it will bring forth an hundredfold.

III.

Since I wrote the above, we have been through what we shall call an *interesting* experience! Although the bulk of the crowd is friendly, and although we are trusted and loved by the great majority of the inhabitants of Kamalapur, there is inevitably a conservative element which resents the foreigner and his religion. We are often vaguely conscious of undercurrents, and last Saturday they rose to the surface.

Luke was to give an address in the tent at nine o'clock in the evening. When we drove down, we saw that Anandrao was still preaching; so, to avoid disturbing him, we drew up a little way off and sat in the car. I was fascinated by the crowd listening open-eared, open-eyed, and many of them open-mouthed, as Anandrao told the ever-new story of his beloved son Krishnaji. On the opposite side of the road a bangle merchant was doing a brisk trade. I watched a shy peasant woman point to her choice in the glittering array, then squat on the ground and hold out her hand, which the seller rubbed and squeezed and pressed and compressed until the fragile circle slipped over it—a circle so small that it fitted compactly round the wrist. There were frequent breakages during the process, but the merchant simply reached nonchalantly for another and another bangle and continued the kneading until there was a pair on each wrist.

My eyes were absorbed in this colorful scene, while my ears were absorbed in Anandrao's colorful narration. Luke suddenly whispered, "See that smoke, Di? I wonder what it is?"

I looked where he pointed and saw a curly plume of smoke emerging through the flap at the back of the tent.

"Probably somebody in the next-door booth is cooking over a wood fire," I suggested. But before I had finished my sentence, a tongue of flame had peeped round the flap.

Without a word Luke jumped out of the car, elbowed his way through the listeners, and stepped up on the platform.

"Excuse me a moment, Anandrao," he said. Then he turned to the audience and called, "Please fetch all the water you can find—quickly."

Anandrao was astounded when he turned round and found the back of the tent aflame. He and Luke ripped down the blazing cloth. I rushed up with the can of water we always carry on our running board, and our Christian helpers and quite a few Hindu bystanders ran and brought iron pots of water standing in near-by booths.

We had a strenuous ten minutes before we were assured that the flame had not caught the neighboring stalls with their straw roofs. Finally we stood on the floor of what had been our tent, with a heap of smouldering canvas fragments at our feet. Luke's and Anandrao's hands are badly burnt, and Luke won't be able to do any ops for some weeks; but we're profoundly thankful that there was no serious damage either to life or to property. We examined the ground thoroughly and found some rags steeped in oil lying behind our stand. Also, Anandrao's cap reeked of oil, which had evidently leaked down on it from the tent roof while he preached. This is pretty positive proof that the accident was not accidental. Whether it was due to religious hatred or to personal animus towards Anandrao, we shall probably never know.

But it would take more than a trifle like that to daunt us. It would be a hard experience for an isolated missionary family, but here, where we are such a congenial company—why, it simply drew us all closer together. It was about eleven o'clock when it was all over. Anandrao and his son and a dozen of our leading Christians and we eight missionaries met in Pansy's bungalow to talk it out. You can imagine that it wasn't all *talk*. We began on our knees. Then we discussed ways and means, and decided what to do. Then we finished on our knees at two o'clock on Sunday morning. And by eight o'clock we had the ground cleared and another tent put up—with a man on duty to guard it, and were carrying on "business as usual!"

IV.

I don't think anyone could find anywhere a happier group than we are, and my own immediate family comprises half of it. Let me introduce us.

Sunny Jim (Luke's son and my stepson) and his adorable wife, Pansy, are over at the other hospital bungalow. It was rather comical the way Jim and I simply changed places, so to speak—I moving over here to be his father's partner, and he moving over to my bungalow with Pansy as his partner.

Mildred Melton, our nurse, stays with Pansy and Jim. When she arrived a year and a half ago, Pansy took a spontaneous liking for her and begged me for her. I was of course delighted to do anything to please Pansy, and the arrangement is a huge success. Mildred is like me in many ways—tall and self-reliant—and thus the very antithesis of tiny, clinging Pansy. Perhaps that explains the mutual attraction. But Mildred has what I sadly lack—a very feminine side that loves to talk and plan about clothes and fancywork and servants and housekeeping. I fear I sometimes failed Pansy by not being interested enough or enthusiastic enough about the color scheme of her guest room, or the initials on her table linen, or the price of

dish towels—whether it is cheaper to buy them as cloth and have them hemmed, or to buy them ready hemmed by the dozen, and so on, and so on, and so on. These intricacies of housekeeping are good and pleasant in themselves, and they mean a great deal to Pansy and to other born housewives; but they don't seem to find a place in a busy doctor's life, and when I worry over them my poor brain threatens to turn to pulp. But Mildred has the inestimable gift of being really and truly interested in such things while keeping a broad and intelligent outlook on life in general. She has worked wonders already in the hospital. I am still carrying a good many of her responsibilities so as to leave her several hours free every day for language study; but when she passes her second Marathi examination (next June, I hope), I'm going to let her take as much as she cares to. How loyal and congenial she is—what a contrast to her predecessor, Soapy Sue!

Down at the school bungalow live the Bruntons. We had hoped so much that the Drysdales, who took their place during furlough, could stay right on. That would have meant one family could be comparatively free for district work. But the minute the Bruntons got back the Drysdales were whisked off to an emergency situation in Rajputana, and I expect Rajputana will find some other emergency up its sleeve so as to keep its hands on them. The Bruntons have the supervision of the schools and of the Leper Asylum; the running of night school and clubs for young men; the advisory and auditing work in the church; the finding of employment for good, bad, and indifferent out-of-work Christians; the patching up of family quarrels; evangelistic touring in the Kamalapur district; and all other conceivable (and often inconceivable) odds and ends. This is euphemistically called "general work." I think it ought to be called "*general's* work," for nobody but a generalissimo could manage the multifarious maneuvers involved.

Miss Terence is the new young lady working into *your* school, Akka. She lives in your old quarters on the top flat of the Girls' Dormitory, and I never visit her there without thinking back on some of the thrilling old times you and I spent there. Do you remember how we sat together on your couch that evening when I tried to break the news tactfully to you that the fortissimo gentleman had come all the way from Cleveland, Ohio, to see his old sweetheart, Nellie Gray? Alas, I bungled it badly. And then that other night when I tried to persuade you to go with him to Agra—with poor little me as chaperon! Dear me, life is a queer puzzle. To think that you, the devoted missionary, were the one to leave Kamalapur, and that I, the rebel and the scoffer, have become a meek and mild missionary and an amenable wife! (Just ask Luke.)

The afore-mentioned eight full-fledged missionaries comprise our official staff, but Pansy's brother Rhoddie Denham comes up so often from Bombay that we all look on him as one of ourselves. Do you know, Akka, I've almost forgotten that he ever wanted to be more than a brother to me. I can't remember whether I told you how magnanimous he had been. When I married Luke I wrote and told Rhoddie all about it. You see, he had asked me to give him the first refusal if I ever changed my mind about marrying again, and I had half promised to marry him when he was sixty-five and I sixty-two, if he hadn't changed *his* mind by that time! He never answered the letter, so I feared he was offended. But the very first time he paid Pansy a visit he made a point of getting me alone in the garden.

"Diana," he began, "I spotted it at once that day I arrived here unexpectedly and you introduced me to Luke on your veranda."

I was astounded. "Why, Rhoddie, how could you? I didn't know a thing about 'it' myself then."

"Maybe not, but it was as plain as a pikestaff to me. I've noticed, Diana, that you have a complex that keeps you from noticing the things under your very nose. I suppose you were so busy helping Stephen Strong to captivate Nellie Gray that you hadn't time to notice that Luke was completely captivated with you."

Then Rhoddie went on to say that he couldn't blame me for falling to "a prince of a man" like Luke. Wasn't that generous? What's more, he has taken an extraordinary liking for Luke, and during his frequent week-ends he spends most of the time in the hospital or in Luke's sanctum. I imagine he's a bit of a hero worshipper, like Pansy. Anyway, we have the happiest possible relationship. I would be completely happy if he could find a nice wife; and if I were living near him in Bombay I would feel tempted to take up the rôle of matchmaker once again! (Are you blushing, Akka?)

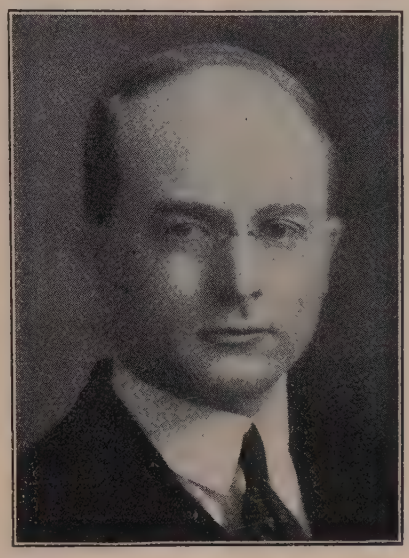
Our weather is still pretty comfortable, but things are beginning to lose their freshness and the grass is browning. We shall soon have the breathless days that foreshadow the hot weather. But we have a lot of interesting items ahead of us. Next month Luke and I hope to get out into the district, and then back to Kamalapur at the end of the month for the visit of Dr. Stanley Jones. Don't you envy us?

MINNESOTA LOOKS AT THE WORLD

By A. K. VOSS

"HOW shall we build tomorrow's World?" The question was answered by Stanley High in a thrilling address on the opening night of the Midwest Regional Meeting in Plymouth Church, Minneapolis, October 29. It was Foreign Missionary statesmanship at its best. One thousand people crowded Plymouth Church to hear this renowned young traveler and lecturer. His message will live in the hearts of all who are concerned about the progress of the Kingdom throughout the world.

The addresses on "The Christian Message," by Rev. Hugh Elmer Brown—and "Missionary Motives," by Rev. Robbins W. Barstow, were worthy of these great leaders and prepared the minds of the delegates for the messages by missionaries and secretaries which came later in the sessions. Rev. Wynn C. Fairfield, Secretary of the American Board, summed up all arguments for Foreign Missions in the statement that "Christianity is as much needed in China and Japan as in America—no less, no more." That disposes effectively of the distinction so often made between Home and Foreign Missions. Rev. Clarence Wolsted gave us a new insight into the varied tasks of the Foreign Missionary and the immeasurable needs and opportunities in India. Miss Mabel E. Emerson, recently returned from a tour of mission lands, painted vivid pictures of needs and accomplishments in Asia and Africa.

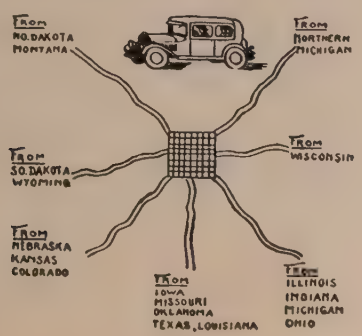


Mr. Voss

The incomparable Dr. Mary Cushman brought the conference to a high pitch of enthusiasm with her thrilling stories, illustrating the pitiful ignorance, fear, and helplessness of Africans, and the light shed in the appalling darkness by the gospel of love and good will. Her subject was "Africa's Medical Needs," but we were conscious throughout that, while medical work may well be an end in itself, missionary doctors think of their task as part of the larger program of evangelization, which is the distinctive task of the church. Any philanthropic organization can relieve physical needs. The church alone can minister to the souls of men, lift them up from the depths of ignorance and degradation, and p e r m a n e n t l y change human nature.

Hearts were humbled as we heard of the zeal of new converts going out, like Andrew of old, to find their brethren and bring them to Christ; of the ignorant native who was instrumental in the conversion of thirty of his friends; of the condition imposed upon candidates for church membership, namely, that they must have brought someone to Christ as proof of their own faith and zeal before being admitted into the inner circle of His friends. We did some serious thinking about the communion service and reception of members, the Kansas City creed and the church covenant, million-dollar houses of worship and decreasing gifts to missions, and the church in Laodicea. It was an uncomfortable hour for some of us.

ALL ROADS LEAD TO MINNEAPOLIS OCT. 29-31


From ND. DAKOTA MONTANA
From NORTHERN MICHIGAN
From SO. DAKOTA WYOMING
From WISCONSIN
From NEBRASKA KANSAS COLORADO
From IOWA MISSOURI OKLAHOMA TEXAS, LOUISIANA
From ILLINOIS INDIANA MICHIGAN OHIO

MID-WEST REGIONAL MEETING

Plymouth Congregational Church
Minneapolis
Tues. - Thurs. Oct. 29 - 31, 1929

THEME—*"The Church of Jesus Face to Face With the World"*

Come and get the inspiration of such speakers as
STANLEY HIGH, Editor, Lecturer, World Traveler
HUGH ELMER BROWN, Noted Evanston Preacher
MARY CUSHMAN, Doctor from Africa
and others of prominence.

Come and get the guidance of such leaders as
DR. C. C. MERRILL, DR. R. W. GAMMON,
Board Secretaries, State Superintendents
and others.

Rev. Noble S. Elderkin, in the vesper service which followed, did not permit us to escape from our mood of humility and repentance. Stephen, Brother Juniper, St. Francis, Dr. Cushman,—the life story of the latter. No comfort in that for an easy going generation. More like rubbing salt into our wounds. We prayed. God knows we have never confessed our sins or prayed more earnestly. "When wilt Thou save Thy people, O God of mercy, when?"

Addresses on "The Nerve of Missions," by Rev. Jay T. Stocking, and "Ideals Incarnated," by Rev. Allen A. Stockdale, followed by the communion service conducted by Dr. Dewey, brought to a climax one of the greatest meetings ever held in the Middle West. Chastened, humbled, inspired, thrilled, rejoicing, praying, the delegates went home: home to echo the great messages; to kindle in others the flame which is burning in our own hearts; to repent and lead others to repentance; to pray as we have never prayed before; to invest what remains of life more profitably than the years that have gone. We believe in Foreign Missions now. Didn't we before? "Can these dead bones live?" O Lord God, Thou knowest.

Minnesota has been profoundly moved. Our people came from every corner of the state. Hundreds of them. They attended the sessions. There was no "council of the corridors." The Spirit of God moved mightily upon us. We saw visions and dreamed dreams. We reflected upon Minnesota's share in the Foreign Missionary enterprise in the past. It has been no mean share. We are still a great Home Missionary state. Fifty or more churches, nearly one fourth of our number, receive aid from the Conference, but our vision of the Kingdom is not confined within state boundaries. If we speak of Home and Foreign Missions, it is only for the sake of convenience. To us the task is one, whether at home or abroad. Our interest in the American Board and its work overseas is not one whit less than the interest in our own immediate task. We have proved it in the past. We will prove it in the days to come. Have a little patience with us until we recover from the agricultural depression which has played havoc with our finances, and we will take our rightful share in the world-wide enterprise of the A.B.C.F.M.

We have never been more concerned about Foreign Missions than we are today. And our interest goes far deeper than a vague desire for peace and good will upon the earth, important as that may be. Many of our people whose lot is cast in the homeland are actuated by the same spirit which has sent so many splendid missionaries from Minnesota to the ends of the earth with the message of salvation. Not for a moment can we forget the noble men and women who have gone from our midst to the lands beyond the seas, and never shall we cease to hold up their hands until victory shall be theirs.

Dana Getchell of Salonica. Emily Hartwell of China. Rowland and Laura Cross of Peiping. Marycarol Jones of India. Lillian Brauer of Turkey. Watts O. Pye of sainted memory, evangelist par excellence, and missionary statesman in the interior of China. Ray Phillips of Africa, doing a unique and outstanding work among our brethren of the dark skin who toil in the white man's mines. Helen Gallagher who laid down her life in far-off China. And, last but not least, our own beloved physician, Dr. Percy T. Watson of Fenchow, who has just returned for a brief visit. "If I forget thee, O Jerusalem, let my right hand forget her cunning." If we forget this heroic band of missionaries and others who have gone out from our state, may every Congregational church in Minnesota close its doors forever. We have too large a stake in the Foreign Missionary enterprise to take a backward step, and Minnesota may be counted on to the end of the chapter.

MINNESOTA'S FAMOUS PYES

Minnesota is famous for many things, and good things, too. In missionary circles she is noted for two strong, statesmanlike leaders named Pye—both born and raised in the state.

When they got down to Oberlin, the story goes, they were differentiated with certain nicknames. Watts, who was of the light-haired variety, was called "Squash" Pye, while Ernest, predominantly dark, was dubbed "Mince."

Later "Squash" Pye went to Shansi, China. Possibly no American missionary of his day caught the imagination of the United States and even of Great Britain as did he.

"Mince" Pye went to Turkey and became identified with the educational work of the great station of Marsovan. Later, he had to leave Turkey for Greece, where he is the Director of the School of Religion in Athens. Probably there is no more thoughtful, constructive missionary today in that Near East field, ever famous for its leadership.

Who can name a state that has produced better Pyes than these? And may the good work go on.

AT THE GRAND OPENING OF YENCHING UNIVERSITY

As described by Mrs. Alice Browne Frame, Dean of Yenching College for Women, Mr. Franklin Warner, President of the Board of Trustees, and Rev. Robert E. Chandler of the North China Mission.

DEAN FRAME WRITES OF THE GUESTS

GUESTS arrived from abroad and from distant parts of China on the Saturday before the formal opening. They found a campus of two hundred acres brilliant with autumn flowers; they found thirty-one cement buildings of the graceful and spacious architecture of Chinese palaces grouped about the sheets of water which have been preserved from the days when the site was the pleasure garden of a Manchu prince. Building has been continuous on this site since 1922, and is still going on; but all unsightly débris had been removed, and landscaping had been done all summer.

There were athletic contests in the afternoon to celebrate the gifts of the Warner Gymnasium for men, and the Boyd Gymnasium for women, both of which are under construction. On Sunday [September 29—Ed.] there was a service of dedication of the whole University which was attended by over a thousand people. In the afternoon, the Women's College had a dedicatory service for its own chapel. On Monday, the alumni came back—over 300 of them—with silver shields and scrolls which covered the walls of Bashford Administration Building. On Tuesday afternoon, October 1, the final ceremonies were held in a crowded auditorium. Scrolls and messages of congratulation made the walls a blaze of scarlet and gold.

MR. WARNER ON THE ATTITUDE OF THE CHINESE

The most remarkable and outstanding fact of the entire program was the *official* recognition, as evidenced at the final gathering in the Bashford Auditorium. All the official departments of China had their representatives; the ministers of foreign countries or their representatives were there; and representatives of a long list of American, European, and Chinese universities were on hand. All the walls of the first floor were hung with banners, scrolls, plates and pictures from organizations and individuals. Never has a Christian institution in China been so honored; it is a new day for such. The Christian note was not omitted in any of the programs.

The dedication service on Sunday morning was the most impressive service of all, and those of us who cannot read classic Chinese will never know the beauty of the dedication prayers that were prepared and read by Dr. T. T. Lew. But at the same time we can but marvel at their beauty in the rare English that Dr. Lew used in translating these prayers into our language. At the presentation services on Tuesday afternoon, I could not help adding a strong spiritual note to what I said when I passed the key over to the chancellor, and I am told that in his reply the spiritual note was even more pronounced.

"The Campus Brilliant with Autumn Flowers"

"Graceful and Spacious Architecture Grouped about the Sheets of Water"

Bashford Hall, Yenching University

I wish also to credit the newspapers of Peiping* with what they did in filling their columns with news, details, and pictures of Yenching, of the personnel of the University, of its guests, in a manner many times beyond anything I have ever seen in an American newspaper. The space they gave us competed with that allotted to our own Lindbergh.

MR. CHANDLER ON THE FINAL CEREMONY OF ACCOMPLISHMENT

The splendid auditorium in Bashford Hall was filled, and we waited for the processional entry. Admiral Holcombe had sent the American Marine Band from Peiping, and they played with verve and control. Came the first of the academical robes, with the chief marshal leading in, and he was none other than our Lucius Porter. With dignity he marched, carrying in two hands the symbolic bronze bell, which he finally placed upon the platform table. In due order the ceremony went forward, opened with felicitous phrases by Dr. W. W. Yen, Chairman of the Board of Managers, Foreign Minister and diplomat of long service. "The Cinderella among educational institutions has become the Princess; and the fairy godmothers are here." The President, Leighton Stuart, gave a simple historical statement, in English and Chinese. Mr. Franklin Warner, as Chairman of the Board of Trustees, made a short speech, a good one. "I offer you Jesus Christ as the solution of the difficulties before you." He took from its case the gold key of the University, and presented it to the chancellor, that Chinese gentleman, Wu Lei Ch'uan. The significance of this simple symbolic act was tremendous, and the sight brought a storm of applause from the twelve hundred spectators.

So we went on. Not all of the many speeches were significant. Some of the official representatives of government boards were distinguished by simplicity: no robes, no regalia; nothing much to say; no ability to say it. An exception was General Shang Chen, until recently governor of this province, Hopei, now transferred to Shansi. He leaped to the front of the platform, and spoke rapidly in a voice which the farthest gallery could hear, and much to the point. The crowd liked him. Professor James Haughton Woods of Harvard, and of Harvard-Yenching, spoke for fifteen American and one Japanese university, and spoke well. President Lo, of Tsing Hua College, spoke for the China Government universities. Many dignitaries were passed over, even the Foreign Ministers to China, MacMurray and the rest, though they were all there in the procession.

It was nearly half past five and we were a bit weary. Lastly, came the introduction of "a representative of the private universities," and a tall figure came up from the seats in front of the platform. He wore no academic gown, but a dignified Chinese garment. Amid the clapping, he started in with good humor, using colloquialisms and his melodious Tientsinese. It was Dr. Chang Po Ling, President of Nan Kai University.

"There seems to be only one 'private university' represented here today; and I guess I'll just speak for myself, and Nan Kai. We are tiny enough, in comparison with the layout here, these 'palaces' (W. W. Yen had referred to the buildings in this way). All right, the tiny little finger brings its congratulations to the Big Leg!

"By the way, the dwellers in those imperial palaces were often a pretty rascally crowd. Not too popular. Let us hope these buildings will not have a damaging effect! . . . Seriously, this campus and equipment are magnificent. Up until some ten or fifteen years ago, no university in America had finer. And at this day, none in the rest of the world has a finer.

*See footnote on page 26.

"But, actually" and Chang Po Ling began to warm up, "what have we Chinese to be happy and congratulatory about? What—except good friends? Where is our own accomplishment? I have just taken a little circle around the world. I am impressed with the fact that only the nations which have a fighting spirit, which strive and keep on striving, are strong.

"Where is China? We have had much turmoil in these last years, and have down with-ed a good many things. First it was, 'Down with the Manchus!' and then it was, 'Down with the Militarist Rulers!' Later it was, 'Down with the Imperialist Foreign Powers!' and still we are not very well off. Where is the upbuilding? Where is China's strength? I traveled my little circle, and of course I had to tell about China. So I picked here and chose there; it was hard going to find a hopeful picture. I got so I wondered if any of my friends believed my story, or if I believed it myself!

"I am back again now and things look dark; very dark. I am irritated. I'm just plain mad!" he cried. "Where is our creative power in China? We had it once. Look at our porcelain; but now they are importing 'China' into China! . . . We are rejoiced to look about here, and see this waste space converted into a beautiful campus. That is a real achievement of the last ten years. But—*our friends* have done this for us. We Chinese do not have the credit. . .

"It is just up to us. It is to call out the utmost in every last one of us." . . .

I cannot give you the whole. And I am not responsible for the accuracy of my running memory translation. But this was the speech of a memorable day, and the crowd took it so. The note so much needed, the word of humility and of deep resolve. And no one in that gathering, nor indeed in all North China, could speak this word with the force of Chang Po Ling. His life's effort and achievement were back of it.

ALL ABOARD THE GOOD SHIP "VISION"

From Miss Mary Uline's address at the last Minnesota State Conference

TRUE to the spirit of the age, I have planned a world cruise. The good ship *Vision* of the A.B.C.F.M. will bear us across seas and oceans; passenger planes, *Imagination, Fancy,* etc. will meet us at seaports to help us follow a unique itinerary. We are going to see what Minnesota is doing in lands afar; we are going to see how this great state is in active partnership with its representatives overseas in helping to create a higher type of nationalism and internationalism, by spreading the ideas and applying the principles of Jesus Christ.

Throughout the cruise please bear in mind that the most striking characteristic of our present-day civilization is national consciousness. In all of the thirteen countries where the 734 missionaries of the American Board are carrying on evangelistic, educational, medical, social, industrial, and agricultural work, national consciousness is expressing itself. Not a department in our wide field of world service is untouched by this wave of feeling. It is a spirit which in its demand for expression is creating problems and opportunities for our missionaries.

We are off: First stop, **Mexico**—a land of exploitation, banditry, and civil war, but a land which is trying to find itself, a land where Christian ideals are on the march. Our interest centers in the Instituto Corona, our school for girls in Hermosillo, whose eighty pupils are under the care of Miss Lora Smith and Miss Marie Schuebel. Just now it is rather a cosmopolitan school, for among its students are seven Chinese girls, one Burmese girl, and a little English maiden. Isn't the school yard charming? They have recently planted fifty date palms there.

As we sail past southern California, we recall the fact that its Congregational Conference has taken over the responsibility of the conduct of the American Board work in Mexico, although other states continue to be financially responsible as before. As money reaches the American Board treasurer it is forwarded to southern California for administration purposes in Mexico.

Instituto Corona, Hermosillo

From California to **Japan.** Minnesota is in partnership with the Kumiai (Congregational) churches; in their wide program the interests of purity, temperance, suffrage, social welfare, and summer camps are given a conspicuous place; they also carry on work among the Japanese in Korea, Shantung in China, and in the islands of the Pacific. Less than one per cent of Japan's sixty millions are Christian, but so strong a leaven is this group that the religious, social, political, and industrial life of the entire nation is feeling the influence of Christian ideals, and seeing the products and by-products of Christian activities.

Women's Evangelistic School, Kobe

We do most of our visiting in Kobe. Young women trained in the Woman's Evangelistic School are to be found in all parts of Japan and the islands of the sea as Bible women, pastors' assistants, social betterment workers, wives of ministers and teachers. The school is making preparations to celebrate its fiftieth anniversary in 1930. We visit Glory Kindergarten and Training School, one of the best-known institutions in the Orient. Under the leadership of Miss Annie Howe, founder and director for forty years, a strong faculty has developed; there are fourteen Japanese kindergarten teachers cooperating with Mrs. Katharine Akana, her successor. Every kindergarten that I visited in Japan two years ago was a veritable flower garden, the children themselves the loveliest and brightest flowers. Through Minnesota's interest in Glory Kindergarten you have the entrée to Japanese homes; for in Japan, as elsewhere, the approach to that stronghold is through the heart of a little child.

Our good ship takes us from Kobe to **China,** via the lovely Inland Sea. The wave of national consciousness in China has threatened to sweep away many of the ancient ideals that can ill be spared, as well as many things that ought to go. Banditry, anarchy, poverty, and famine have accompanied and followed war on its devastating path. Out of the wreckage is emerging a new China, eager, earnest, effective in its effort to build a modern structure that will have its place in the sun of this new world era. Our missionaries are cooperating sympathetically with the religious and educational leaders of this new China. The Christian Church is alert and is moving forward under the spur of difficulties with a program of its own creating.

What missionaries Minnesota has in this great country! Emily Hartwell, veteran of the Cross in the far-horizoned Foochow field, a missionary statesman, planning ahead so that her special work in the interests of industrial relief for women may be carried on under Chinese leadership after her retirement from active service. The Foochow Christian Woman's Industrial Institute is the outcome of her missionary activity. Dr. and Mrs. Percy Watson of Fenchow: a great doctor and his life partner working beyond physical endurance in order to relieve the pain of one more patient in the long, long waiting line; fighting the bubonic plague; building up a great hospital. Laura Cross of Bridgman Academy, the girls of which are, in spite of hard times, still supporting a rural school

MEANS SCHOOL GIRLS AT DRILL

they have sponsored for six years. Alzina Munger, whose school for married women, the Alice Williams School, we visit in Taiku. Jennie Jacobs, at present superintendent of the new Union Hospital in Foochow. Gertrude Taber, your new missionary from Massachusetts, in whose support you have an interest because she is Alma Atzel's successor, is in Peiping studying the language.

We should spend days in the different centers of China where Minnesota is to be found, but we must pass over in a few seconds, noting in our flight Yenching College, the Elizabeth Sheldon Lombard School in Shaowu, the Bible women in Lintsing and Ingtai.

In less time than it takes to tell it, we have gone from China to **India.** India, burning with national consciousness, seething with political unrest, awake to the need of mass education, to the need of a social gospel—both Christian ideals. Under such challenging conditions our missionaries are working in friendly cooperation with the government and with the Indian people, and sharing with them the best America has to offer in their fields of activity: educationally, by helping to train Christian leaders; socially, by conducting model settlements; economically, by teaching the dignity of labor and training girls and boys in regular trades; physically, through surgical and medical skill and loving care.

In Bombay we see those beautiful, gentle Indian Bible women teaching the children in that American School for the Blind to which Miss Anna Millard, a Minnesota missionary, was devoted for so many years; we see blind teachers helping others in the poor quarters of the great, hot, cosmopolitan city. Two years ago, after I had looked into the face of one of these, the words, "God who took away my eyes that my soul might see," kept singing themselves over and over in my heart.

We see Ahmednagar and realize how the personalities of your missionaries, Dr. and Mrs. Alden Clark, have touched the lives of hundreds of boys and girls, men and women. We talk with your young missionary, Marycarol Jones, already engrossed in her work among the girls in the school at Wai.

Minnesota is in the country center of Aruppukottai, carrying on far-reaching evangelistic work, and in the Lucy Perry Noble Institute at Rachanyapuram (Place of Salvation), which has become such a famous industrial and agricultural center as well as Bible training school. We look at the successful experiment in vocational training in the school at Vadala.

From India's western port at Bombay, we set sail on the Indian Ocean for Durban on the southeastern coast of **Africa.** The African is no longer defenseless against exploitation. In him, too, a national consciousness has been awakened; the awakening has come suddenly, so that missionaries work in the midst of great economic and industrial difficulties. We should spend weeks with Ray Phillips, who tells us: "It's great to be a missionary in a place like Johannesburg; I sincerely pity you folks at home; wish you could have some of the satisfactions that come to us through feeling that we are helping to mold a race." But we must go on to Dondi in West Central Africa, and stop to see the splendid Means School for Girls with its famous gardens and miniature fields. Eighteen fine Christian girls have just been graduated—no small achievement for any school!

Across Africa to the east coast we return; go up to Mombasa, then to Suez; cross Palestine into **Syria** and find ourselves in Aleppo where your missionaries, Dr. and Mrs. John Merrill, are working among the Armenians who were exiled from Turkey and who have built up two large churches here. Aleppo has become a strategic center. We visit the American Armenian School at Beirut, where Minnesota is providing a number of scholarships for needy refugee Armenian girls, many of them orphans.

(Continued on page 22)

ADANA GIRLS IN GARDEN

"THEIR LINE HAS GONE OUT

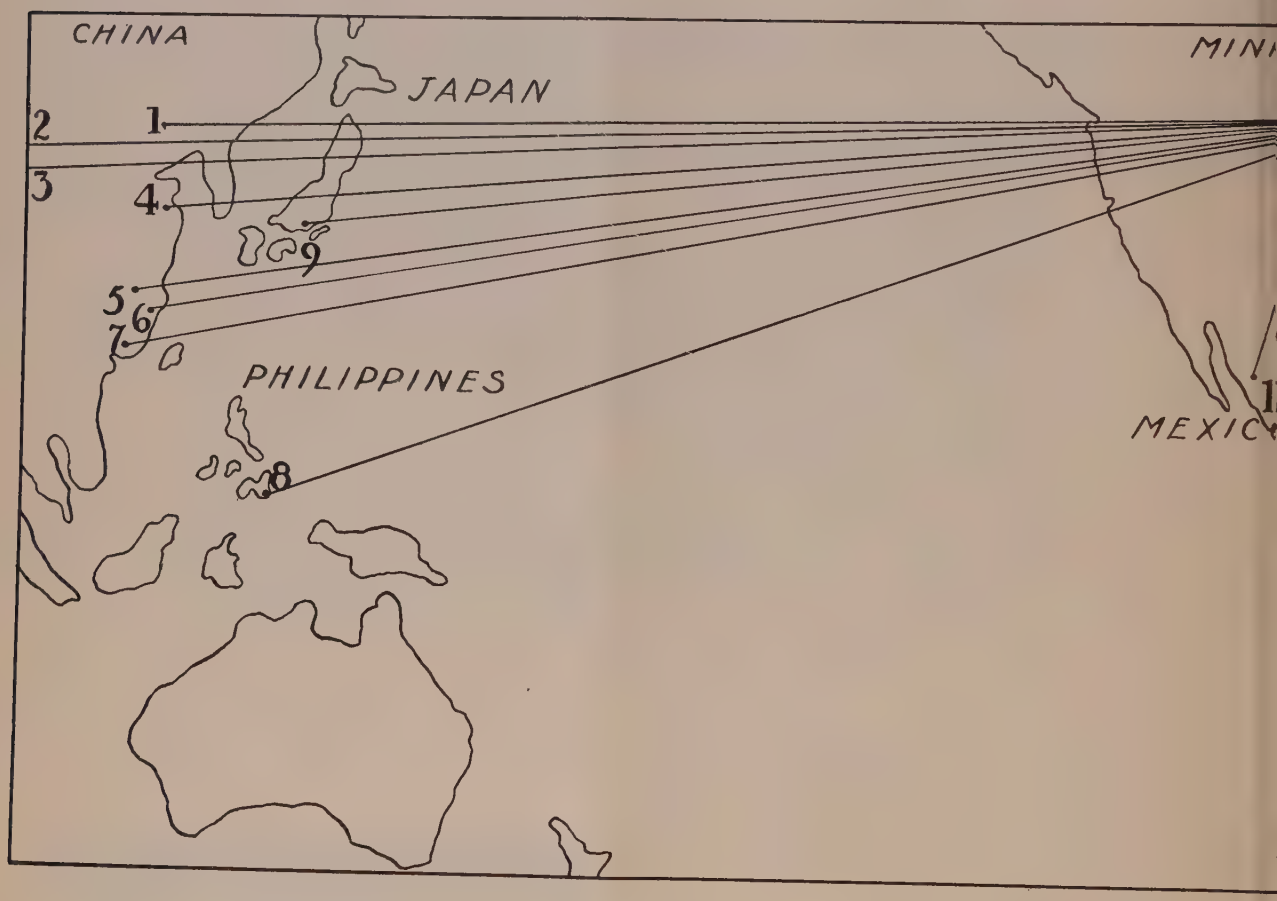
The foreign parishes of th

1. *Peiping* (Peking), North China Mission. Miss Laura Cross; Bridgman Academy and Principal Kuan Hsieh Yu; Yenching College.

2. *Fenchow,* North China Mission. Dr. and Mrs. Percy T. Watson; Dr. Watson's hospital; salary of Chinese teacher.

3. *Taiku,* North China Mission. Miss Alzina C. Munger; Precious Dew Girls' School; Miss Gertrude S. Taber.

4. *Lintsing,* North China Mission. Bible women and general evangelistic work.



5. *Shaowu,* Shaowu Mission. Elizabeth Sheldon Lombard School; evangelistic work for women.

6. *Foochow City,* Foochow Mission. Miss Emily S. Hartwell; Miss Jennie Jacobs; Chinese associate of Miss Hartwell; general evangelistic and educational work.

7. *Ingtai,* Foochow Mission. Support of Bible women.

8. *Mindanao,* Philippines Mission. General evangelistic work under Rev. Frank C. Laubach and Rev. Frank J. Woodward.

9. *Kobe,* Japan Mission. Mr. and Mrs. Harold W. Hackett; Women's Evangelistic School; Glory Kindergarten and Training School; Kumiai evangelistic work.

10. *Hermosillo,* Mexico Mission. Instituto Corona.

THROUGH ALL THE EARTH"

ngregational Churches of Minnesota

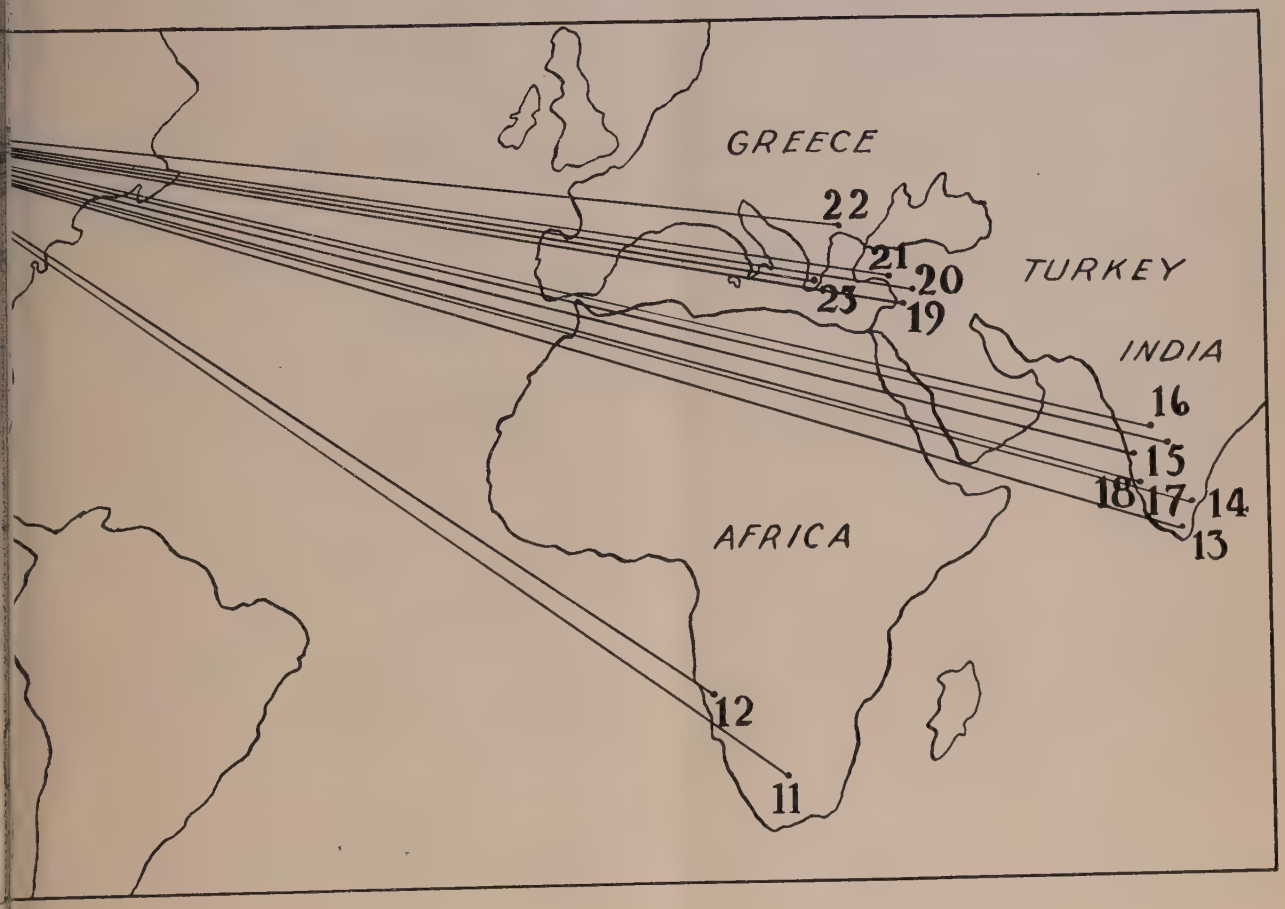
19. *Beirut,* Syria, Near East Mission. American School.

20. *Aleppo,* Syria, Near East Mission. Rev. and Mrs. John E. Merrill.

21. *Adana,* Turkey, Near East Mission. Miss Lillian C. Brauer; Girls' School.

22. *Athens,* Greece, Near East Mission. School of Religion.

23. *Salonica,* Greece, Near East Mission. Miss Doris I. Roberts; Girls' School.



11. *Johannesburg,* South Africa Mission. Rev. and Mrs. Ray E. Phillips.

12. *Dondi,* West Africa Mission. Means Institute (for girls).

17. *Ahmednagar,* Marathi Mission. Rev. and Mrs. Alden H. Clark.

18. *Vadala,* Marathi Mission. Educational work.

13. *Aruppukottai,* Madura Mission. Evangelistic work for women.

14. *Madura City,* Madura Mission. Lucy Perry Noble Institute.

15. *Wai,* Marathi Mission. Marycarol Jones.

16. *Bombay,* Marathi Mission. American Mission School for the Blind; Seven Roads Girls' School; Burnell-McKinley School for Boys and Girls; evangelistic work.

We go to Adana in **Turkey,** where we visit the American School for Girls which has just been recognized as of lycée grade, so that its graduates may enter any Turkish university without examination. In this city, Minnesota's missionary, Lillian Brauer, is directing the first playground in Turkey. No country in the world has turned its back so resolutely upon the past; no country in all the world faces the future with a greater desire to seek and to have what the West has to offer.

Now we turn our faces homeward, stopping at two places in **Greece,** where Minnesota has a share in solving the problems of those exiles from across the Aegean Sea: the School of Religion in Athens, which is training pastors, evangelists, social workers, and whose students are weekly doing field work in the refugee camps; and the Girls' School in Salonica. Then through the Mediterranean, across the Atlantic in the good ship *Vision,* and by airplane to Minneapolis, where we make a landing.

The announcer has a final word. Two thousand years ago our Lord gave a great and solemn command to "Go into all the world and preach the Gospel to every creature." At the Jerusalem Council last year, Christian leaders from fifty countries were united in deciding that the missionary message of today should be Jesus Christ. In the fullness of time, this direct, compelling message will reach every creature if His followers do not fail; and we in Minneapolis, in Minnesota, in America, are challenged anew by the glory of the appeal.

LILLIAN PICKEN IN MINNESOTA

By MRS. LOWELL E. JEPSON

WHEN word came from the Regional Office in Chicago that Minnesota might have Lillian Picken for one week last spring, there was great rejoicing. How she could reach the greatest number of people and the right people, was the problem of the committee which had charge of her appointments.

Miss Picken came into the state on a Friday morning; went directly to Duluth; that evening, was the one and only speaker at a large banquet in Pilgrim Church; and on Sunday occupied Dr. Elderkin's pulpit. She also spoke before the students of the high schools, and completely "sold" herself and her work to all who heard her.

Coming to Minneapolis on Monday, she was the speaker before the Minnesota Congregational Club at Plymouth Church. There was some trepidation in the hearts of its officers and of the committee, for it had been a long time since that august body had been addressed by a woman. But the attendance was the largest of the year, everyone was expectant, and no one was disappointed. Men from the Rotary Club, the Kiwanis and other clubs came eagerly forward after the address, asking her to speak for them. The opportunity had been offered them before, but they had been afraid and had lost it; for now it was too late. Miss Picken did more for India and for the cause of missions that night than she ever dreamed.

After the meeting, some loyal Congregationalists took her fifty miles by auto to Northfield, so that she might be present at the early chapel service of Carleton College. She was told that from twenty to thirty minutes was the limit of time for an address, but the students demanded more. One young man said after chapel, that if Miss Picken had spoken another hour, he would have started for India. She spoke informally to some of the classes of the College, and about two hundred of the students went to hear her address that evening before a large gathering in the Northfield Church.

Early Wednesday morning an auto brought her back to Minneapolis. She spoke before the 2500 students of the John Marshall High School, lunched with the women of the First Congregational Club, and then went on to St. Paul. An evening reception at the Olivet Church, to which all churches of every denomination in that section of the city had been invited, finished the day.

Thursday was the regular board-meeting day of the Woman's Board. Usually there were about forty present; two hundred and fifty came to this April meeting, for committees had been introducing Miss Picken to the churches of St. Paul and Minneapolis for over two months, and many near-by towns sent representatives. There had been a glorious April snowstorm that morning, and trees and bushes, homes and lawns were glistening and sparkling in the sunshine. The Congregational Club on Monday had honored Miss Picken with a beautiful corsage bouquet; the woman who introduced her at the Woman's Board meeting said that the women in their efforts to be original in honoring her, were not "saying it with flowers, but were saying it with snow." She spoke an hour and a half before the luncheon, and for an hour after lunch gave vivid personal impressions of Gandhi. As the women left the dining room, they were invited by the president to leave a gift towards the sewage system Miss Picken so longs to have for Satara. The gifts amounted to $105.

That evening at a church-night dinner she spoke

on the projects of Plymouth Church—Dr. and Mrs. Alden Clark of Ahmednagar, India—before a large gathering. Going from Plymouth Church to Park Avenue Church, where a mothers' and daughters' banquet was in progress, she talked of her friend and their project—Marycarol Jones of Wai, India. Her comment at the close of this strenuous program was, "This has been a perfect day."

In the early morning of Friday she left the Twin Cities for Winona; addressed the students of the Teachers' College at noon and the church group in the evening, leaving that night for Chicago. That Winona appreciated her was evidenced by the gift sent toward her expenses.

Thank God for Lillian Picken's visit!

WHAT PLYMOUTH CHURCH HAS DONE FOR US

By ALDEN HYDE CLARK

I WAS ordained and appointed at Plymouth Church, Minneapolis, in May, 1904. Plymouth began sending us its Easter offering in 1905, the amount increasing from less than $1,000 to about $1,200 a year. This money supported a boarding school in Vadala, erected some buildings for it, and made ventures for it in agricultural and industrial work. It also helped finance the large Vadala District for the brief period I was in charge.

Later, this Easter gift helped support the Normal School at Ahmednagar, the Kolgaon District, and the *Dnyanodaya* while I was the editor. From the time I first owned a car for the work, it has taken care of the upkeep and always it has been available for any special need in evangelistic work.

In 1909-1910 Plymouth gave $4,000 of the $8,000 required to erect a plant for the Normal School I had taken over, and Plymouth Hall is the fine, spacious main building of the Union Training College which has developed from that school.

In 1913 Plymouth sent out as a special, $500 to buy me a little Metz runabout for my district work. In 1923, when I returned to India from furlough, they gave me $1,000 to buy and equip a Ford.

In 1924 they gave about $10,000 of the $60,000 needed for the fine new Nagpada Neighborhood House, which is doing a unique work in the most crowded section of Bombay, ministering to about 700 people a day, and securing large support from Bombay sources. In my campaign for this, I had the advice and help of a special committee appointed by the Standing Committee of the church, which thus made the Neighborhood House an officially approved venture of its own.

In 1929 they sent us a beautiful letter of congratulations with a twenty-fifth anniversary gift of $500.

All these years my letters have been read about twice a year from the pulpit at the regular morning service. This and the enthusiastic support, first of Dr. and Mrs. Halleck, and later, of Dr. and Mrs. Dewey, has meant the most in securing the strong backing of Plymouth friends.

I may add that on both the occasions when I had to make special appeals for large help, Minneapolis was in the midst of hard times, and the giving of the church represented an unusual degree of generosity; in many cases, sacrifice.

TWENTY-FIVE YEARS AFTER

Plymouth Church, through Dr. Dewey, writes to Dr. and Mrs. Alden Clark on the occasion of a double anniversary.

Dear Dr. and Mrs. Clark:

We are mindful that this month of May, 1929, chronicles in your lives two notable anniversaries. It marks the rounding out of a quarter of a century since your enlistment in foreign missionary service, and, in particular, your appointment as representatives of Plymouth Church. It also marks the completion of the same period since you sealed your plighted troth in a wedding ceremony.

We, together with the entire congregation, are profoundly grateful that you have been, and still continue to be, Plymouth's ambassadors to India. We rejoice in your valorous service, which has grown in extent and usefulness throughout the years, and which has multiplied the gifts of Plymouth Church far beyond their intrinsic value as they left the hands of its people. Sympathetically and prayerfully we share with you in your work—in its perplexities, self-denials, struggles, achievements, and deep spiritual satisfactions.

We also have some participation sentimentally in the happiness which crowns your union in silver festival. We cannot forget that as groom and bride you went forth from our fellowship, and that in your dear comradeship as husband and wife you have helped each other in the common task which

has been performed so well. We wish you a long journey ahead with Heaven's favors ever attending your way.

As a token of gratitude, appreciation and affection, we are sending you the enclosed check, and it will give us especial gratification if you will use it, and as your wishes may dictate, for your own personal pleasure and comfort.

With heartiest greetings to you and to your children, we are,

Faithfully yours in friendship and service,

(Signed) HARRY P. DEWEY.

1900 Nicollet Avenue
Minneapolis
May 23, 1929

A CARLETON MAN IN CHINA

By DOROTHY P. CUSHING

THE Gospel of the Deeper Plow, with all its ramifications, is being preached in a highly efficient and effective manner in and about Tunghsien, China, through the labors of Rev. Harry S. Martin of the Charles E. Jefferson Academy, and his able Chinese associates.

THOUSANDS FLOCK TO SEE AND HEAR

From 40,000 to 50,000 persons were directly reached last autumn by means of the series of rural fairs which Jefferson Academy undertook as one part of a three-fold project. These fairs, five in number, exceeded the fondest hopes of their sponsors. By means of them the Chinese farmer saw what he could do to raise better chickens and hogs; how he could improve his vegetable and general farming by using labor-saving machinery, studying seed selection, and exterminating or controlling the Demon Bug. Even forestation had a share, and in one town a special department for women's work drew large audiences.

PART OF THE RADIO EXHIBIT

These radio sets were made entirely by Academy students.

KEEPING THE BUSY BEE BUSY

The North China School of Engineering Practice, which hopes to make machinery simple enough and cheap enough to be available for the farmer, held an exhibit. The Department of Public Health cooperated with lectures and charts, while on the last day of the series the North China Bee Culture Association held a meeting and gave out valuable hints on how to keep the busy bee busy.

PRIDE AND AMBITION AROUSED

"I have been digging in the ground all these years just according to rote," said a wondering farmer spectator, "without any thought as to improvement. Now I am going to work for better crops and bring some of my produce to the fair next time."

ONE BRIGHT SPOT IN A DREARY YEAR

In addition to giving the Chinese farmers practical aid and information, these fairs aroused in them the spirit of competition and the desire to learn, and showed them how to work together in a convenient effort. To literally thousands of Chinese country families these fairs were the red-letter days of the year. They were what the circus and the county fair rolled into one mean to American farmers. How they examined every exhibit in detail, how they drank in every word, how they looked in awe at the moving pictures, how they strained both ears to hear the marvelous radio! "The one bright spot in a dreary year"—something to look forward to next year.

A UNIQUE SCHOOL

Then came another innovation—some weeks after the fairs—when a group of twenty-five Chinese farmers, ranging from nineteen to forty-six years of age, from five different counties, were brought to Jefferson Academy for a two months' condensed

FARMERS' CLASS STUDYING SELECTION OF SEED CORN

agricultural course. A feast was set before them—an intellectual and practical feast—for they were permitted to select twenty-five hours a week from the following subjects: general agriculture, poultry raising, bee culture, rural education, rural economics, rural hygiene, first steps in government, background of Christianity, Bible study, public speaking, and singing.

ENTHUSIASTIC? WELL, RATHER!

There is a highly significant fact connected with this course—a fact that speaks well for the stability and tenacity of the Chinese farmer: *every single man who came remained until the last day,* and received his certificate for work accomplished. One third of this group were self-supporting, that is, they paid for their board, plus $1 a month room rent. There was no tuition fee. Enthusiastic? *Well, rather!*

AND IT SPREADS

The moment these farmer-students got back to their own villages, they began organizing classes among their neighbors. They were told that if they would organize these groups, Jefferson Academy would send instructors to teach them for a ten-day period. The plan met with phenomenal success. "It is invigorating," exclaims Mr. Martin, "to see how the teaching spreads."

PRACTICAL CHRISTIANITY

Like the disciples, the teachers went out to these village groups two by two. One gave instruction in general agriculture, poultry raising, and bee culture, while the second taught Bible. An ideal arrangement, for, as Mr. Martin expresses it:

"You see, in this way we are trying to illustrate the love of Christ as well as talk about it. The other day I met Mrs. George D. Wilder returning with a group which had been preaching during the week of evangelism to the people of a poor village near by. I asked her how the day went.

" 'Well,' she replied, 'they listened attentively, but I always feel that I should go to such villages with a Bible in one hand and a bowl of rice in the other.'

"That," adds Mr. Martin, "Is really what we are trying to do through these classes and fairs—and what a response there is!"

VILLAGES PLEAD

The original ten-day course in the villages had to be cut to five days, so that more of the scores of villages that begged for it might have their requests granted. As a result, new life is springing up. Mr. Martin, Mr. Chang, whose attractive personality and fine singing voice have aided him in his work, Mr. Fan and many others find villages everywhere striving to be model villages under the leadership of former Jefferson pupils. Mr. Chang has many demonstration plots and has aroused enthusiasm by writing agricultural songs that have caught public fancy and helped spread his message. In one village Mr. Martin started to walk home. But no, the people insisted on bringing him back in a cart with an escort of the local police!

"A few years ago," said a Chinese pastor discussing the matter with Mr. Martin, "I never heard anyone speak of raising better chickens or of improving their crops; but now, since the fairs and these courses, everyone is talking about such subjects." Returning to one town, Mr. Martin

received an uproarious welcome, and eighty attended the church service held in the deacon's yard.

PRODUCING LEADERS

The type of work engaging Mr. Martin is producing many outstanding Chinese leaders. Take, for example, Mr. T. H. Chang, mentioned above as the singing, spiritually-minded agriculturist. "He will be heard from later," declares Mr. Martin, "for he has the scientific point of view." Then there is Eugene Fan, Jefferson's radio enthusiast, who has instructed the boys so that they have made many radios for themselves and their families.

FAN A RADIO "FAN" INDEED

Mr. Fan, who is a Penn College graduate, travels about the country, taking his beloved radio with him, and setting it up for the townspeople who flock to hear it. Programs come through from Peiping*, Tientsin, Shanghai and Japan. American music from Harbin is sometimes heard, and once when Mei Lan Fang, the famous Chinese actor, sang, crowds thronged the auditorium until midnight. Sandwiched in between numbers were talks on agriculture and village improvement. Mr. Fan has a dream—a marvelous dream. He wants to prepare lectures to be given over the radio on many subjects. There would be sermons and devotional talks, too. All this would be done from a broadcasting station of their own there at Jefferson Academy! *This,* declares Mr. Fan, would work wonders. *This,* coupled with the same kind of lectures given by country workers in person, would banish the hag superstition which still rides upon the shoulders of the country folk and the common people of China in a way little realized unless one has actually dwelt among them.

*The Chinese post office has again changed the name of this city: it is now Peiping, not Peping.

CHINESE HOME MISSIONS

The third part of Jefferson's project, the community work idea, didn't quite get over. They hope for better luck next year. Yet, right along this same line, and purely Chinese, is the home missionary work of the Christian Chinese Church. Miss Yu-ling Ch'en, sister of Jefferson's principal, is an outstanding example of what the Chinese Church can produce in the way of missionaries. She has been for nine years its worker in Yunan Province. These Chinese missionaries are recognized throughout the province as followers of righteousness. They are not only building up the churches, they are stopping bandit raids, organizing poor relief, caring for the sick, and encouraging education.

Well, these are only a few of the things they are doing out there in Tunghsien.

JEFFERSON ACADEMY MEN WHO HELPED WORK UP THE FAIRS

Left to right: Charles H. Ch'eng, secretary; J. H. Chang, extension work; Eugene J. Fan, science and radio "fan"; Teh-ren Ch'ang, agriculturist; C. P. Yang, poultry.

MISSIONARIES AS MINNESOTA PROJECTS

Lillian Clarissa Brauer, of Northfield, Minnesota, studied at the Congregational Training School for Women at Carleton College, Class of 1917. She worked in Plymouth Congregational Church, St. Paul, Minnesota; was appointed by the Board in 1920, and taught in the Girls' School in Adana for some years. She founded in 1926 a small playground, opened a larger one the following year, and supervises both.

Rev. and Mrs. Alden Hyde Clark. Dr. Clark's birthplace was Minneapolis; he was graduated from Amherst College in 1900, from Union Theological Seminary, New York, in 1903, receiving his Master's degree from Columbia University the same year, and his Doctor's degree from Amherst twenty-two years later. Sent to India in 1904, he worked in Vadala four years, then in Ahmednagar for ten. After four years in the Boston office, first as Acting Secretary, then as Candidate Secretary of the Board, he returned to Ahmednagar. He became principal of the United Divinity College there in 1926, after a year in Bombay, where he founded the Community House. He is now on furlough. Mrs. Clark (Mary Whitcomb) was born in Malden, Massachusetts; was graduated from Smith College in 1900, and did library work for two years and settlement work for one year before her marriage in 1904. The Clarks have three children.

Laura Brown Cross of Minneapolis was graduated from Carleton College, and taught in the Faribault high school for three years before her appointment to the North China Mission in 1920. She is vice-principal of Bridgman Academy in Peiping.

Mr. and Mrs. Harold Wallace Hackett. Mr. Hackett was born in North Freedom, Wisconsin; was graduated from Berea College in 1915, and was its assistant treasurer from 1915 to 1920, except for fifteen months in the army; since 1920 he has been treasurer and business agent of the Japan Mission and of Kobe College. Mrs. Hackett (Anna Powell) of Franklin, Vermont, was graduated from St. Johnsbury Academy in 1908, did welfare work for four years, and then took the nurses' training course at Roosevelt Hospital, New York. She nursed in Berea College two years. The Hacketts have four children.

Emily S. Hartwell was born in Foochow, China. Her father, Charles Hartwell, was a missionary of the Board for more than half a century. She attended Mt. Holyoke part of a year, and Wheaton Seminary two years; then went out to Foochow, where, with the exception of two years at Pagoda Anchorage, she has remained for forty-six years. For the last ten years she has worked indefatigably in the cause of the Union Industrial School for Women. She retired from active service in July, 1929.

Jennie Jacobs of Orange City, Iowa, attended the Northwestern Classical Academy, and after teaching three years, took up nurses' training at the Presbyterian Hospital, New York, from which she graduated in 1918. During the war she did Red Cross work in Southern camps. For four years she did public health work and was nurse in a hospital in Kentucky; she received the degree of Public Health Nurse from the University of Louisville, Kentucky. Miss Jacobs joined the Shaowu Mission in 1924, but has been recently connected with the Union Hospital in Foochow, and is now on furlough.

Marycarol Jones of Hankinson, North Dakota, was graduated from Carleton College in 1925, went to India in 1927, and is teaching in the mission school at Wai.

Rev. and Mrs. John Ernest Merrill. Dr. Merrill of Minneapolis, member of its First Church, took his Bachelor's degree from the University of Minnesota in 1891, his Doctor's degree in 1894, was graduated from Hartford Theological Seminary in 1896, and went to Europe on the Welles Fellowship of the Seminary. Going to Aintab, Turkey, in 1898, he taught in Central Turkey College a few years, married the daughter of its founder, and was chosen its president in the same year, 1905. He is now president of Aleppo College, which is a continuation of Central Turkey College, but located in Syria. Mrs. Merrill (Isabelle Trowbridge) is the daughter and granddaughter of missionaries of the American Board in Turkey, her grandfather being the famous linguist, Rev. Elias Riggs, and her father the organizer and first president of Central Turkey College. She studied in what is now called Constantinople College; was graduated from Vassar in 1900; went out to Aintab that same year, and was married five years later. The Merrills have two daughters.

Alzina Clifford Munger, of Prior Lake, Minnesota, lived for sixteen years in Sherburn, Minnesota, was graduated from Carleton College in Northfield, Minnesota, and taught two years in that state, as well as one year in Colorado before her appointment to the North China Mission. There she has taught in the three mission schools in Taiku. She is now on furlough in this country and took her Master of Arts degree in 1929 from Columbia University, New York.

Rev. and Mrs. Ray Edmund Phillips. Mr. Phillips, of Duluth, Minnesota, had two years of business experience before entering Carleton College, from which he was graduated in 1914. He took his B.D. degree at the Yale School of Religion in 1917, and went to South Africa the following year. There he has been engaged in social service in the mining town of Johannesburg, conducting the Bantu Men's Social Center, preaching in the mine churches, supervising the showing of motion pictures in a large number of places, etc. Mrs. Phillips (Dora Larson) was also graduated from Carleton College in 1914, and was married the following year. There are five children.

Doris Irene Roberts, of Sherman Mills, Maine, was graduated from Colby College in 1926, and had two years' experience as tutor and companion before her appointment for a term of three years as teacher in the Girls' School at Salonica, Greece.

Gertrude Shaile Taber, of Canton, Massachusetts, studied at a normal school, and taught two years before taking nurses' training at Roosevelt Hospital, New York. After her graduation in 1924, she did private nursing and held positions in Sloane Hospital, New York, and the Homeopathic Hospital, Providence. In 1928 she received appointment from the Board to Taiku, North China.

Dr. and Mrs. Percy Theodore Watson. Dr. Watson, of Northfield, Minnesota, was graduated from Carleton College in 1903, and from the Medical School of Johns Hopkins University in 1907. He went out to Fenchow in 1909, and after fifteen years of planning and effort, completed the present Harwood Memorial Hospital. He received a decoration from the governor of Shansi in 1918 for services in epidemics of diphtheria; in 1917–1918, joined with other missionary physicians in fighting the terrible pneumonic plague, and received a decoration from the President of China. He fought bubonic plague last year in Shansi. Mrs. Watson (Clara French) is also a native of Minnesota (Minneapolis), and is also a graduate of Carleton College, Class of 1903. They were married three months before they left for China. The Watsons have five children.

CARLETON COLLEGE ON THE FIELD

Miss Lillian Clarissa Brauer of Turkey, Class of 1917; Rev. and Mrs. Samuel L. Caldwell of Turkey, Class of 1897; Miss Laura Brown Cross of China, Class of 1917; Rev. Rowland McLean Cross of China, Class of 1910; Dr. Jean Alonzo Curran of China, Class of 1916; Mrs. Henry Fairbank of India, Class of 1894; Mr. Dana King Getchell of Greece, Class of 1899; Miss Josie Elinor Horn of China, Class of 1911; Miss Marycarol Jones of India, Class of 1925; Rev. Ralph Richard Keithahn of India, Class of 1920; Rev. and Mrs. Harry Stratton Martin of China, Class of 1903; Miss Alzina Clifford Munger of China, Class of 1913; Mrs. George Merriam Newell of China, Class of 1904; Dr. Clara Adams Nutting of China, Class of 1915; Rev. and Mrs. Ray Edmund Phillips of Africa, Class of 1914; Mrs. Watts O. Pye of China, Class of 1902; Rev. Henry H. Riggs of Syria, Class of 1896; Rev. Richard Selwyn Rose of Turkey, Class of 1904; Dr. and Mrs. Percy T. Watson of China, Class of 1903; Miss Charlotte Willard of Turkey, Member of Faculty of Carleton College; Miss Susan A. Searle of Japan, Member of Faculty and L.H.D. (1922) of Carleton College.

There are five University of Minnesota graduates, also, on the list of American Board missionaries: Rev. Everett Carl Blake, '20; Mrs. J. Riggs Brewster, '08; Rev. Arthur McBride, '00; Dr. Clara A. Nutting, '18; Dr. John E. Merrill, '91.

Needlework Department of Foochow Christian Woman's Industrial Institute

A Minnesota project through Miss Emily Hartwell.

RIGHT-ABOUT FACE!

Figures for the Month of November

	1928	*1929*	*Gain*	*Loss*
From Churches	$54,691.09	$68,266.96	$13,575.87	
From Individuals	4,186.79	6,007.09	1,820.30	
From Legacies and Matured Gifts	18,541.86	2,077.37		$16,464.49
Income from General Permanent Fund	1,754.13	1,804.00	49.87	
Totals	$79,173.87	$78,155.42	$15,446.04	$16,464.49
Net loss for November				$1,018.45

Except for the month's decrease in Legacies and Matured Conditional Gifts, the showing for November has been excellent.

It is difficult to understand why receipts from the churches should record a disturbing loss of $10,000 in each of the two months of September and October, and now in November make a splendid record of gain beyond $13,500. This good news of November should lift our hopes, yet we are uncertain concerning the future.

December is the month we dread, for month to month losses would be multiplied in December when hundreds of churches clear up their giving for the year, and any downward trend would be intensified.

Would there might be a closer personal touch between the churches and these figures of the treasury. If it were possible to tell the people who sit in the pews Sunday mornings the actual story of the Board's struggles; of its sharp economies in expenditures here at home and, with deeper regret, out yonder on the field; if real hearts could see what retrenchment means in terms of disappointment and of retreat in strong stations and in smaller outstations on the mission field—then the Board would never have to worry. The difficulty is to put this personal touch through the figures into the hearts of those who do the giving. No financial losses these past weeks would make any difference. No increase in home luxuries or family budget could eventually check the impulses of generous sharing that would move our Christian groups the country over, and definite steps of advance for this portion of God's Kingdom would be the immediate policy of the whole denomination —IF THEY BUT KNEW!

AROUND THE WORLD

NEWS IN BRIEF

The electric light fund at Inanda Seminary has reached $5,707.85. Now all they need is $1,792.15!

A peasant organization is reported as forming in China, to which farmers owning over sixteen acres are not eligible for membership!

Abraham Ngulu became on September 25, 1929, the First Ordained Umbundu Pastor. He was ordained to lead the people of the Umbundu Christian Church, Bailundo, West Central Africa.

Another great book on its way: E. Stanley Jones of India has now in press "The Christ of Every Road."

Believe it or not! A county judge in North China was recently accused of exacting money from a prisoner. He was suddenly accused while attending a public meeting and, surprised into a confession, was bound and led through the streets, placarded as a traitor.

A gentleman who is keenly interested in missionary work, especially agricultural missionary work, but who withholds his name, has sent $500 to Rev. Merrill Isely, for the payment of freight on a pair of Guernseys for the farm school at Aintab, and for tools, machinery and seed.

A Mr. Moore of New Britain, Conn. and Dr. McAlpin of New York gave the cattle.

Tirumangalam dynamite—out of every 10,000 people the number of literate women is: among the Animists, 3; among the Mohammedans, 154; among the Hindus, 180; among the Jains, 736; and among the Christians, 2,347.

Japan is mobilizing spiritually—the Hamaguchi Cabinet calls for the co-operation of all social and religious organizations, to help in solving the economic and spiritual problems of the people. A call to the Japanese Christians to redouble their efforts!

According to Dr. Luella Miner, what General Feng needs is the Christian philosophy of life as portrayed by Harry F. Ward.

PRINCIPAL KUAN OF BRIDGMAN ACADEMY

"To be truly successful, one does not need to be brilliant or great, to have unusual talent or skill," declares Kuan Hsieh Yu repeatedly, as he speaks to his 284 students in the chapel of Bridgman Academy, Peiping. (Minnesota has a share in the support of this academy, including a share of its principal's salary.)

"Success depends upon using to the utmost the ability one has," Pastor Kuan continually preaches, and his own career is a living example to his pupils. "He gives unstintingly of himself and of his time," declares Miss Anne B. Kelley. "He gives the best that he has and is."

Mr. Kuan has suffered persecution during the recent hectic times in China. Last year he endured the discomfort and ignominy of being dragged away from his school by the police and thrown into prison on the ridiculous charge of having allowed his school to be used as a center of propaganda for General Feng Yu Hsiang. This accusation was totally unfounded, and after four days of jail, crowded in with hundreds of other prisoners in vermin-infested quarters, Principal Kuan was released and given a joyous welcome back by his students. In speaking to them the superficial calm of this quiet man was shaken as he told of his fear, not for himself, but for the school and innocent friends who might suffer for something he had done unawares.

Kuan Hsieh Yu was born in a non-Christian family in En Hsien, Shantung, fifty years ago. Like most Chinese boys of that time, he studied at home for several years. Then he was sent to Jefferson Academy, Tunghsien. At first the thirteen-year-old boy was interested only in his lessons, but as the months passed, Christian teachings began to attract his earnest attention.

When Kuan finally decided to become a Christian, he put off saying so publicly for two reasons: that he could be just as fine a man without becoming a Christian as those who had professed their religion publicly, and that he wished "to reserve for himself a little opportunity to sin."

It was while this important question was being argued in his own heart that Kuan received the warm, friendly aid of Dr. Luella Miner, of Shantung Christian University. In the fourth year of his academy life, Kuan made his final decision and was baptized. From that time on he was active in the Christian work of the school, serving as president of the Y.M.C.A. there and making preaching trips into the country.

PRINCIPAL KUAN HSIEH YU

In the summer of 1900, Mr. Kuan planned to remain in Tungchow helping younger students with their lessons. His family in Shantung, still non-Christian, were afraid for him and for themselves, if he returned to them. When the Boxer trouble made it impossible for Kuan to remain in Tungchow, under advisement of Dr. Miner he withdrew to the British Legation with other Christian refugees in Peiping. Two years later, college through, he began to teach. For six years he served his Alma Mater, Jefferson Academy, and then taught in a government school for two more. But the social life did not meet his ideals and he went back to become a member of the faculty of the North China Union Women's College in Peiping. In 1922 Mr. Kuan left this post to become principal of Bridgman Academy.

Bridgman has just completed its seventh year under Chinese leadership, and during Mr. Kuan's incumbency it has more than doubled its enrollment. The standard of scholarship has risen, the new six-year plan includes a high and junior department. A full-time physical director and a nurse have been added to the staff.

"Throughout the years of political unrest, of student agitations and strikes, while avoiding any action which might arouse antagonism on the part of the students, Mr. Kuan has held them to regular work so that there has been a minimum of loss of time and energy," declares Miss Kelley. "Again and again while government students have been taking a succession of holidays, those enrolled in Bridgman Academy closely followed the regular daily schedule. The steady progress Bridgman Academy has made during these difficult years is due in very large part to the fact that she has had at her head a man of strong Christian character, and of cool, steady judgment," namely, Kuan Hsieh Yu."

A HUNDRED APPLIED, ONLY THIRTY COULD COME

Bright-faced, eager girls, one hundred in number, wanted to enter the Girls' School, Salonica (Minnesota project) when it opened last fall, but there was room for only thirty new girls. There are now a hundred students in all—a hundred potentialities, responsive, ready to be moulded by their teachers and their surroundings. "It makes a person feel humble and in deep need of God's presence and power and leadership to guide them aright," comments Principal Bertha B. Morley.

SIR ROBERT AND THE JUBILEE CHORUS

"The finest thing I have seen in Angola—I had no idea there was anything like it here," said Sir Robert Williams to his lady and to the missionaries at Dondi, West Central Africa, as he finished inspecting the mission station and had listened to the Jubilee Chorus, which is composed entirely of natives. Sir Robert and Lady Williams were visiting Angola on the occasion of the opening of the railroad there. They accepted an invitation to lunch at Dondi, and all the Angola mission stations, with the exception of Galangue, were represented, making some sixty about the tables. So impressed was Sir Robert with the singing that when he got back to the coast he sent a check for L. 50 ($250.00), with a note that he was going to send an instrument to record the music.

THE MISSIONARY RESEARCH LIBRARY

Persons seeking information on matters more or less connected with missions, may find help in the Missionary Research Library, which in July was removed to its new home in the Brown Memorial Tower at Union Theological Seminary, New York. In its reading room are current periodicals, new books, major reference works, and a card catalogue that serves as a guide to the well-filled shelves of the stack-room.

A SCHOOL OF RELIGION GRADUATE

Miss Papazian, a graduate of the School of Religion, Athens (Minnesota project), has developed a fine group of 100 girls who attend classes in Armenian, Greek, arithmetic, and dressmaking at the night school, housed in the new Kokkinia chapel, built by and for the refugees. Village activities in this social center continue to boom. There are 280 Greek boys in one club, and an average attendance of about forty has been noted at each night school session during the past months.

WHAT OTHERS THINK OF INANDA AND AMANZIMTOTI

In the Conference on Rural Life, conducted by Dr. Kenyon L. Butterfield at the third European-Bantu Conference at Capetown, Inanda Seminary, and Amanzimtoti Institute were prominently mentioned, without any hinting by our missionaries, as suitable centers for the formation of one of the Development Units advocated by the Jerusalem Conference.

MONUMENT TO DR. JOHN E. WILLIAMS

Dr. C. T. Wang, the Minister of Foreign Affairs of the Chinese Nationalist Government, who was a friend of Dr. Williams, the late Vice-President of Nanking University, who was murdered in 1926, has caused a monument of white marble to be erected over his grave. It bears an inscription of six hundred ideographs giving the circumstances of his death and a testimonial to his character. In a letter to Mrs. Williams, Dr. Wang says, "Perhaps it will be of some consolation to you to know that the extreme sacrifice of your husband was the turning point of our Northern Expedition. It was that unfortunate incident of March 24, 1926, that caused the Nationalist leaders to purge the Kuomintang Party of the communist elements at all costs."

HADN'T SOME OF US BETTER RESIGN?

This question was asked by Professor Roderick Scott of his associates in Fukien Christian University, Foochow, at a time when there were many difficulties over the securing of a Chinese staff.

"Don't be silly," President Lin replied. "We cannot possibly have one foreigner less. The missionary has a quality about him without which we could not run this college one hour. Our Chinese officials can make great plans and dream great dreams, but they have not the quality to carry them out: they can't *stand*. The missionary is always here; he carries on. He has no 'face' to lose. He doesn't talk of resigning when he hears that someone has criticized him. He demands no rights, has no jealousies, no prides that must be coddled. I will not give up my missionaries for anything whatever."

STILL WANTED

Christian missionaries who resigned their positions of leadership in the Church of Christ in India last fall in order that Nationals might be elected to fill their places, found themselves, most of them, reappointed. The Indian Christians said frankly that the opportunities were too great and too numerous for them to cope with alone. They felt that the distinction between Easterner and Westerner should be forgotten forever.

AS THE KINGDOM COMES

In connection with the "Kingdom of God Campaign" in Japan, under the leadership of Kagawa, a manifesto will be issued on the first of January to the whole Japanese nation, through the leading newspapers, setting forth the work and purpose of the campaign. To inaugurate the campaign in January, Kagawa will probably hold a three days' meeting in each of the six largest cities of the empire. Remember this movement in your prayers.

COLEGIO INTERNACIONAL, SPAIN

It is the custom in Madrid for the University and the colleges (Institutos) to have a formal semi-public session (sesion de apertura) before the beginning of the course in the fall. This year the Colegio Internacional decided to do the same thing, and the first of October a meeting half religious and half academic was held in the library at Diego de Leon. Rev. Enrique Lindegaard, pastor of the Presbyterian Church, presided, and the opening prayer was made by the Baptist pastor, Rev. Jose Nogal. D. Felipe Orejon, music teacher for the Colegio for many years, and organist in the Presbyterian Church, played the piano, while the girls sang the hymns as dear to the Spanish heart as to the American. Rev. Fernando Cabrera of the Episcopal Church, and D. Carlos Araujo, head of the Tract Society in Madrid, gave some account of the history of the Colegio.

Mr. Lindegaard gave a short address based on the words of St. Paul to Timothy. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." "It is impossible to reckon the good that you can do in the evangelical schools, teaching the knowledge learned from books or that learned from God; or in your homes as wives and mothers, moulding the lives of the family according to the ideals which you have learned to love in this center of Christian teaching." Dona Benigna, the Directora, spoke in behalf of the Colegio, and the meeting closed by prayer offered by D. Adolfo Araujo, the head of the Bible Society. The spirit of those present was one of "gratitude to God for this institution; and a great desire to see it prosper, renewing and even surpassing its past glories."

This Colegio is the school founded forty-nine years ago in San Sebastian by Alice Gordon Gulick. It has changed its location several times since then, and is now in Madrid, and is commonly spoken of as a hostel, though its legal title is still Colegio Internacional. The girls, all daughters of pastors or daughters of alumnae, attend the *institutos* in the city, but have their Christian home and considerable instruction in the hostel. Three splendid girls will receive their B.A. degrees next June.

THIRSTING FOR KNOWLEDGE

Eight black babies splashing in eight basins. Eight black mothers eagerly watching every motion of the white missionary's hands as she showed them the right way to perform these ablutions. The scene is laid in the school for outstation women being held at Dondi, Angola, Africa. It is a new venture—this two weeks' school for primitive women—but fifty-four have enrolled, regardless of poor crops and seed-sowing-time in the river fields. Nearly every woman has brought with her at least one child and some of them two or three. So it is amid an incessant wailing of infant voices that the teacher conducts the opening devotional session and the hour of Bible study which follows. Then each mother is taught not only how to bathe baby, but to care for the newborn child and to make its first dress. How their fingers fumble with the scissors and the pins! It is the first time that some of them have ever handled either article. Then comes instruction in proper food and cooking. The beginners are taught the rudiments of reading and the advanced eagerly attack the three R's. A new day is dawning in Africa when women of this type desire to step out and acquire knowledge. A few years ago there was no such enthusiasm for education—now they are willing to make great sacrifices to attain it.

This school was a venture in extension work of Means School, Minnesota's project.

PRINCESS ALICE AT BRIDGMAN HOSPITAL

Possibly at the time of its occurrence, July 10, few Americans interested in the Bridgman Memorial Hospital, Johannesburg, knew of the visit of H. R. H., Princess Alice, who is the patroness of the hospital. After inspecting the institution, talking with the staff and probationers, and having tea with members of the Board, Princess Alice expressed her great pleasure in the work and publicly made known her approval when she opened a bazaar arranged by the ladies of the Martha Washington Club. This group of American women have raised $1,000 to endow a bed in the Bridgman Memorial Hospital.

AMERICAN WOMEN'S CLUB HELPS BLIND SCHOOL

Out in Bombay a little group of American women, wives of business men in the East, have formed a Woman's Club, with a membership of about twenty-five. Already they have become interested in the American Mission School for the Blind which was founded back in 1900 by Anna Lane Millard, and of which Miss Ruth Simpson now has charge. They have contributed quite a sum already, although their club has only been organized for about six months. Miss Simpson cries, "Bravo, Americans!" She adds that someone has told her that American business men at home are opposed to missions in the East. "This may or may not be true, but at least the wives of American business men in Bombay are not opposed to it," declares Miss Simpson. They are going to do even more to help the various kinds of Christian work being done in the city by Americans and others.

KAGAWA HONORED BY JAPANESE GOVERNMENT

Toyohiko Kagawa, the outstanding Christian of Japan, if not of the whole continent of Asia, has lately been appointed Honorary Advisor to the Social Bureau of the Government of Tokio. A few years ago, Kagawa was being viewed with grave suspicion by the Japanese Government because of his views on social questions, but now he is considered one of the bulwarks of the Empire against communism.

Often described as the modern St. Francis, Kagawa is known in Christian circles throughout the world for his sacrificial labors in behalf of the poorest classes of Japan. He has been the leader in the development both of the labor movement in Japan and also of the peasants' unions, as well as in the organizing of social settlements.

Combined with this great interest in social welfare is an intense passion for evangelism. At the present time, Kagawa is leading the "One Million Souls" movement, a remarkable effort to build up the Church of Christ in Japan.

CHINESE WOMEN NURSES ABLE

Abolishing the "Male nurse system," that is used quite extensively in China, the new Union Hospital work at Fenchow, where the Congregationalists and the Methodists have joined forces, has found that Chinese women nurses, when adequately supervised by foreign nurses, do excellent work and develop and sustain the efficiency and morale of an American hospital. Dr. Neil H. Lewis, now at Fenchow, explains that formerly only men nurses were used for men patients, and in China men nurses are not really nurses, but the "coolie supervisers," in that they are planning to be doctors themselves at some future date, and therefore are willing only to supervise coolies, who do the actual nursing. The coolies, being uneducated, make for low morale and inefficiency. Hence the drastic change in policy of the Union Hospital—a change which is working out splendidly.

This is the hospital in which Jennie Jacobs, one of Minnesota's missionaries, has been superintendent of nurses.

WE'RE TERRIBLY RELIEVED

It has been asserted that missionaries are not well educated either in their own learning or in that of the country in which they work. A recent survey of North China missionaries reveals the fact that out of 174 missionaries, representing five denominations, 127 are college graduates with B.A. degrees. Honorary societies such as Phi Beta Kappa lay claim to thirty-nine of this group, and fifty-seven have M.A. degrees. Furthermore, this group has spent 226 years in graduate study in home universities. Only seventeen out of the total 174 do not hold degrees of some sort, and twelve of these are mere wives, two are business secretaries, one is a nurse and one has a distinguished record as a student of the Chinese language. We're terribly relieved. Now let us make a survey of the intellectual attainments and college degrees of the twelve Apostles.

PERSONALIA

THEIR DARKEST HOUR

The late WATTS O. PYE is seen here coming to the rescue of his friend and colleague, and Carleton classmate, DR. PERCY WATSON. This was a genuine emergency case, and Dr. Watson's equipment was all too meager in those days (1913). Yet the relief experienced was as real, and as toothsome, as if a graduate of a dental school had used a most up-to-date dental drill. One hardly knows which hero to admire the most. Both show the good old Carleton spirit.

This picture by William Leete, by the way, was later instrumental in providing Dr. Watson with a dental outfit for his hospital at Fenchow.

DR. KENYON L. BUTTERFIELD, former Vice President of the American Board, sailed on October 25 for India. He will spend two years there and in China fostering the development of the work of Christian missions and churches in rural areas. He goes out under the International Missionary Council as Counsellor of Rural Work. His appointment is evidence of the emphasis that is now being placed by Christian missionary forces upon work among the people in rural districts throughout the world.

ELLEN M. BLAKELY, recently returned to America, is meeting here many of those who were her pupils when she was principal of the Central Turkey College in Marash. Thirty gathered one evening to greet her when she was in Boston. A man whose wife was the daughter of one of her early pupils took her to the place of meeting in his fine automobile. There she was presented with a beautiful bouquet and other gifts. One woman recalled Miss Blakely's first arrival in Marash, forty-four years ago. Four had been teachers in the Marash school. One woman is now a pastor's wife here and another is doing social work connected with the Y.W.C.A.

REV. RAY E. PHILLIPS has been asked by Dr. C. T. Loram of the Native Affairs Commission of South Africa to write a book to be used as a textbook by Native training schools and South Africa white people. He thought "The Social Gospel in South Africa," which was a reprint of Mr. Phillips' series of articles in the MISSIONARY HERALD for 1928, was stuff that South Africans need, put in more general terms.

The Lord Bishop of Johannesburg, Dr. Karney, in the course of an address before the Benoni Rotary Club, described the work of the Bantu Social Center and paid a tribute to Mr. Phillips for his work in providing the Natives of the Reef with interesting films and giving them an opportunity of making good use of their spare time.

MR. HENRY KOEHLER, "the Board's champion boxer," in other words its head shipper, completed on November first, fifty years of service with the American Board. A special luncheon was given in his honor by the men of the Board, and twenty five-dollar gold pieces presented by Mr. Gaskins on behalf of the entire personnel of the Board, both men and women. Mr. Koehler remarked that the fifty years seemed but ten as he looked back into the past. He had shipped everything from needles to automobiles to missionaries in every part of the world. The biggest thing ever shipped was a sixteen-oxen ox-cart that went to Africa thirty years ago.

ARTHUR ALLEN WARD, in addition to his duties as principal of the Tellipallai Boys' Boarding and Industrial School, has taken on the responsibilities of president of the new Cooperative Bank of Jaffna, Ceylon. The object of the Board of Directors in appointing him was to secure a man who was trustworthy, could preside efficiently at meetings, and who was keenly interested in the project; these things were more important than financial backing. Mr. Ward's interest in industrial work began early, for when a freshman at college he joined a group that went out to Sierra Leone, Africa, to open an industrial mission. In an uprising of the natives, his colleagues were massacred; he escaped with his life and returned to America to finish his education.

THE MCCANCES

Rev. William H. McCance of the Marathi Mission, who has been serving the Board, while on furlough, as Candidate Secretary, reports the safe arrival of himself and family at Ahmednagar.

(Continued on page 37)

LETTERS FROM OVERSEAS

The Fenchow Chinese Request the American Board to Send Back Mrs. Watson

"We, representing the common opinion of the officials, gentry, merchants, teachers, military officers, and people of Fenyang County, entreat your honorable Board to authorize the return to her work in Fenyang [Fenchow] of Mrs. Watson, in order to continue the holy work which she has been doing.

"The reason for this is that during the twenty years of Dr. Watson's residence in Fenyang, he has received great assistance from Mrs. Watson in the building up of all the benevolent enterprises of the Fenyang Hospital. Furthermore, she has developed from the hospital work a social service department which has united women of all classes, meeting twice a month under the name of the Mother's Meeting, with lectures upon home education, home hygiene and the care of children; moreover, with regard to the matters of daily conduct and of custom and human nature, there has been comprehensive study and discussion. This may be regarded as an achievement of this lady, all dealing with the question of the development of personality and the reform of the home.

"Going forward in a continuation from this point, there is certainly hope of reform in society and in the country, the correction of all customs, and the establishment of a strong race and a strong country.

"Last year, when this lady returned to her country, as she was on the point of leaving and the women of all classes of society escorted her out with tears and said farewell, she made the promise that this spring she would return to Fenyang; so that those who had been transformed by her and received her gracious ministry have already for a long time been in expectation.

"We have heard the sincere expressions of appreciation of this lady from all classes of women, and surely know that this lady's powerful influence is capable of greatly helping in carrying out the ideas of the Party, and therefore we take the liberty to represent this common opinion and implore your honorable Board quickly to send back this lady to Fenyang to carry on her work and to fulfill the constant expectations of all classes of people."

Jesse Chipenda and Isaias Catito, His Assistant
They built the wattle and daub hut behind them.

Jesse Chipenda* Writes Rev. W. C. Bell

"The work here at Lobito is growing fast. We are, as you know, working every day from morning until night, and the evangelistic work we do in the evening, holding meetings here and there; and also there is a large group of boys and girls

*See the story of Jesse Chiula Chipenda in "A Village for a Dollar," in the July, 1929, Missionary Herald. His letters are written in beautiful script.

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anxious to learn to read and write Portuguese, so we have a school for them also. As you know, we have a license, not only to preach, but to teach. This year we are especially overworked, because of the great numbers of fellow-Christians who have come down from the interior and are working at the sugar plantations not far away. We counted 280 of these fellow-Christiäns, and we like to take Sunday to go among them, as they are also resting, and help in preaching to the different groups and receiving and delivering letters going and coming from their relatives in the interior. Just as they have always done during the last five years, they are still sending letters back and forth by us. At Catumbela we have a little school started, and while the interest is ever keen, we cannot enlarge it, fearing difficulty with the government. We are just waiting for your return, when we shall attempt all these things.

"There are over forty people who have long ago made profession of their faith, and we have been working in close relationship with them these past years. We consider them fully qualified to enter church fellowship. We are awaiting your return in this matter. At Benguella there is also a little school started by a friend of yours, a colored man, who is a postal clerk in the post office. He is very much interested in doing what he can for our Master. When you return, this also will be given an impetus, as it should, because there are many people asking for further instruction in The Way.

"You remember, Nala, the difficulties which surrounded us when we began our work here in '24, five years ago. Then no one understood why we came and why we started preaching the Gospel. Now they understand and appreciate very much all your efforts in bringing about the opening of this school at Lobito.

"I do hope that when you come you will bring with you two stoves. We each want a stove for our own use. The outdoor open fire has its difficulties. We can each pay toward the cost of the stoves $25; and I hope that you will also bring with you a small feed grinding mill, so that we can prepare a greater variety of food. These are the things that our wives have been used to when they were in Means School at Dondi, and here it is hard for them, living in our cramped quarters and putting up with the things that they do. But there is joy among the women here in knowing that our wives are here to help them, and they visit among the women and are doing a great deal of good in their social work.

"Can you please arrange to send us some New Testaments in Portuguese? We use them among our people, and the Portuguese are very glad to have them, also.

"We await your coming with joy and gladness."

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With the approaching fall season we are again reminded of the clubbing offer extended to our readers last fall, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists are interested, and to extend more widely the reading of these excellent periodicals published for and by Congregationalists, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer is effective November 1st, and terminates March 1st.

All the subscribers to the combination offer will receive, of course, monthly, the *American Missionary* number of the *Congregationalist* without extra charge. There is no better way to keep your information up to date than to send in your subscription or renewal to both magazines at once. The MISSIONARY HERALD presents your work abroad, while the *Congregationalist* in combination with the *American Missionary* presents our homeland work, and many items of vital interest to Congregationalists.

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Miss Oline Nicholson Welcomed at Sholapur

"When we got off the train at Sholapur, there was a scout troop (Crims) waiting to welcome me with salaams and a lovely garland of chrysanthemums and oleanders. Bonnie Brae is two miles out, so we were driven there in the Ford, while my baggage followed in a bullock cart. As we entered the compound, both sides of the road were lined with Boy Scouts with their bugles, Girl Guides, little Blue Birds, and the staff members.

"As the boys blew their bugles and the girls put more garlands around my neck, I wouldn't have changed places with the Queen of England. The little Crims are darling. I went to school later in the day to see them. We beamed at each other. They are so responsive and friendly! They sang songs and yelled yells, all in Marathi, for me. Bonnie Brae is the loveliest, homiest, cheerfulest place one could ever find. It deserves such a dear person as Ella Hoxie to belong to, and I know I shall be very, very happy."

Rev. Carl R. Heine of the Marshall Islands

"Practically the only source of money to the Islanders is from the sale of copra. And here the selling price of copra has fallen about 50%, but the contributions have not decreased; in fact, there has been a slight increase on this atoll.

"The *Iju Ran* should be sold as soon as a buyer can be found. At present it may fetch a fair price, and proceeds from its sale can help to purchase the new boat for which the Islanders are raising funds.

"Since June, most of my time has been spent at Jebwar. I am one of the committee of four, including Miss Hoppin, engaged in the revision of the Bible. I sincerely hope that we will not have to wait until the revision is completed, as it will take a very long time before we can obtain another edition of that which we have already had."

Una J. Minto Speaks of a Spiritual Awakening in Angola

" 'Praise the name of the Lord, your God, that hath dealt wondrously with you.'

"During the past year we have found many new causes for thanksgiving, so that our hearts are thrilling with joy and gratitude this final year of preparation for our Jubilee. To only three of these may we take the time to call attention here:

"First, the phenomenal spiritual awakening throughout the fields, evidenced by the unprecedented number of converts, and by the high spiritual tone of our church life; second, the developing of the indigenous church; third, the awakened interest among the European colonists, and their welcoming of the Gospel message."

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KATHARINE TURNER THOMSON HOLWAY, recently appointed as missionary to Bulgaria by the Board, is the daughter and granddaughter of missionaries to the Near East. Her parents, Rev. and Mrs. Robert Thomson, were for forty years missionaries of the American Board in Bulgaria. She was educated in Glasgow, Scotland, and in Wilhelmsdorf, Germany, and taught several years in the latter city before taking the nurse's training course in the Western Infirmary, Glasgow. Since then she has done private nursing in the Balkans and in California. On August 6, 1929, she married Rev. Theodore T. Holway of the Bulgaria Mission.

THE CHRONICLE

APPOINTMENT

Oct. 22. Katharine Thomson, wife of Rev. Theodore T. Holway, to the Bulgaria Mission.

SAILINGS FOR THE FIELD

Oct. 21. From New York, Miss Theda B. Phelps, returning to the Near East Mission.

Oct. 25. From San Francisco, Rev. and Mrs. Lewis Loder Gilbert, Jr. and family, joining the North China Mission.

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IF you were one of the hundreds who failed to get a copy of our Year Book for 1929 because there was such a demand for it that the edition was quickly sold out, you will surely want to send in your order for the Year Book for 1930 very promptly to *make sure of your copy*. We have included every bit of information you as a friend of the Board interested in its work or in some special mission, missionary, institution or other project could wish. You will find within its covers:

Biographical sketches of all our missionaries, with present location and special work. These are in alphabetical order and are followed by an alphabetical list of associate missionaries, giving the term of service of each one, his special work, and the name of the college, mission, or other organization which has engaged him. This feature was introduced last year.

The early history of the American Board and a description of its present organization, with the names of its officers. Its aims and its standards.

The story of the beginnings of each mission; the names of its secondary schools and colleges with their latest enrollment; the names of its hospitals and dispensaries with the number of patients treated during the year.

New outline maps of each mission with the names of all the stations in bold type. A list of these stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names; statistical tables.

The postal addresses of our missionaries given in a clear and explicit form. Rates of postage; dates of shipments to the various missions; directions for sending parcels and boxes; currencies of foreign lands.

The Calendar of Prayer has been used extensively by pastors and friends of the cause. There is a Roll of Honor of emeritus missionaries, most of whom have taken up pastoral, educational, medical or welfare work in this country after retiring from work on the foreign field.

The Year Book may be obtained from HARVEY L. MEEKEN, Agent, 14 Beacon Street, Boston, Mass.

Price, 35 cents

Nov. 1. From San Francisco, Mrs. Charles A. Stanley and two sons, returning to the North China Mission.

Nov. 17. From Boston, Miss Dorothy Dickson, to join the staff of the School for Missionaries' Children at Kodaikanal.

ARRIVALS ON THE FIELD

Sept. In Sofia, Bulgaria, Mrs. Alma S. Woodruff, returning to the Mission.

Sept. 30. In Aleppo, Syria, Miss Harriet C. Norton, returning to the Near East Mission.

Sept. 30. In Yokohama, Japan, Rev. and Mrs. Floyd L. Roberts, joining the Mission.

Oct. 5. In Constantinople, en route to Talas, Turkey, Miss Jennie E. Paige, joining the Mission, and Dr. and Mrs. Wilson F. Dodd, returning to the Near East Mission.

ARRIVALS FROM THE FIELD

July 28. In Los Angeles, Miss Fina C. Ott of the Japan Mission.

Oct. 21. In Seattle, Dr. Percy T. Watson of Fenchow, North China.

Oct. 29. In New York, Miss Minnie B. Mills of Athens, Greece.

Nov. 1. In New York, Rev. and Mrs. John P. Dysart of Gogoi, East Africa.

Nov. 3. In Boston, Miss Edna Lowrey of Canton, China.

BIRTHS

Sept. 12. At Durban, Natal, South Africa, a son, John Adam, Jr., to Rev. and Mrs. John A. Reuling of Adams, South Africa.

Oct. 3. At Guadalajara, Mexico, a daughter, Marion Elizabeth, to Rev. and Mrs. Henry P. D. Leach of the Mexico Mission.

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DEATH

Oct. 31. At Randolph Center, Vermont, Mrs. Mary Nutting, widow of Dr. David H. Nutting, for twenty-two years a missionary in Central Turkey.

PASSING THE TORCH

'Way back in 1842 a little girl of twelve heard in Sunday school an address by Dr. John Scudder, the first medical missionary ever sent by a Protestant mission board to a foreign land. So moved was she by what he said, that then and there she made a vow to become a foreign missionary herself sometime. She fulfilled her vow a dozen years later, but first she married a man who was about to become, like Dr. Scudder, a medical missionary and who was a relative of his by marriage.

Mary Elizabeth Nichols, of Haverhill, Massachusetts, after studying at Winchester, New Hampshire, and Groton, Massachusetts, began to teach at the age of sixteen. She was on the faculty of Bradford Academy when she met Dr. David Hubbard Nutting, whose father's cousin had married Dr. John Scudder's son Joseph (also a missionary under the American Board). They were married in 1854, and left at once for Turkey in a sailing vessel that made the voyage in forty-nine days. They were located for a time in Diarbekir, a station of the Assyrian Mission which in 1860 became the Eastern Turkey Mission, and later were transferred to Syria.

Impaired health obliged them to return to America after twenty-two years of service. In 1883 they settled in Randolph Center, Vermont. Dr. Nutting died in 1916. Mrs. Nutting nearly rounded out a century of life, for she was ninety-nine years and nine months of age when the end came on October 31, 1929. Her daughters, Miss Nellie Nutting and Rev. Marua H. Davies, and her son Frederic of Bradford, Massachusetts, were present at the last services. Two other sons survive her—George H. Nutting of Seattle, Washington, and Charles H. Nutting of Holly Hill, Florida.

A MINISTRY OF SONG

A beautiful singer was Alice C. Wilder of the South Africa and East Africa Missions, and her special contribution to their work was the training in music of the native people. The congregations in Umtwalumi, her first station, still sing better than the average congregation in Natal. In 1885 she taught a large company a cantata for the celebration of the Jubilee of the Mission, and the Colonials present were amazed to hear such singing by Zulus. She assisted in the preparation of hymn books, and wrote two tunes, one of which was a native air which she reduced to notes and adapted to a hymn written by her husband's father. It is the tune "Alice," and number 120 in the Zulu hymn book.

As Alice Cort Scamman, she was a member of the choir of the church she joined in Waltham, Massachusetts, on moving there from her birthplace, Biddeford, Maine. The pastor of this church was Dr. E. E. Strong, later to become a secretary of the American Board, and it was in his home that she met a youth whose father was a pioneer missionary to Africa. That one meeting determined the destiny of the two young people, for they decided to go out to Africa together, and she at once went to the Buffalo Female Academy for special study of her loved subject, music.

In 1880 she married Rev. George A. Wilder, and they went out to join the South Africa Mission. She was a leader in its social life and made friends easily among the Colonials, by whom she was greatly beloved. In 1893 they were transferred to the Rhodesia Branch, where they were stationed for a few years at Mt. Silinda, then for nineteen years at Chikore. After forty-four years of service they were retired and made their home at Glen Ridge, New Jersey, with their daughter Clio. On October 6, 1929, Mrs. Wilder's ministry of song on this earth was brought to a close, but its influence endures.

A WEST AFRICA PIONEER AND VETERAN

Rev. and Mrs. Thomas Washington Woodside reached Bailundo, Angola, West Central Africa, eight years after the arrival of the first missionary band of three. There lay before them a great field of service: the previous eight years had been years of beginnings; the first church, consisting of fourteen charter members had just been organized; whole districts were absolutely unacquainted with the Gospel message; the adjoining tribes were yet unreached.

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Mr. Woodside had already served in America: seven years in the ministry in the Illinois Conference, having graduated from northwestern College, Naperville, in 1878, and from the Union Biblical Institute, Naperville, two years later. He had married Miss Emma G. Dreisbach in 1882.

I have heard him tell of his conferences with old King Equiqui of Bailundo; of his efforts to get permission for the starting of a school at the head village; when the school was opened Mr. Woodside conducted it, daily making the trip from Bailundo.

In 1893 he opened a new station at Sakanjimba and remained there nine years, associated part of the time with Rev. Frank Reed from Canada. When the fields here failed to produce sufficient food for the population, the villagers decided with the advice of the missionaries to move en masse to a more desirable location. Thus Chilesso came into existence as a station of the American Board.

Here Mr. Woodside labored for years, building houses, clearing forests, making bridges, laying out and planting fields of corn and vegetables. He also did medical work, having attended medical lectures and worked in dispensaries at the International Medical Missionary Training Institute when a young man. He had also studied dentistry during one of his furloughs, and made use of his knowledge on the field. He had an iron constitution and was incessantly at work.

When Dr. Walter T. Currie proposed the opening of a training school for young men, it met with the approval of the missionaries, and Mr. Woodside was one of those who helped in the initial stage of the enterprise.

He was alone on the field when the news came of the death of his only son Wilfred, an aviator in the Great War, who crashed with his plane on the practice field.

Mr. Woodside came home in 1919, suffering severely from an internal disease. Unable to return to Africa, his thoughts have ever been with the land of his adoption, and the many young men and women who had come out into the light through his preaching. He died in Winter Park, Florida, on September 19, 1929.

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Worcester
Hartford Portland
Providence

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

Hooper Printing Company
Printers who SERVE
74 India Street Boston, Mass.

CONDITIONAL GIFTS

A Conditional Gift is just what the name implies. It is a gift on condition that the donor, or someone named by the donor, shall receive an annuity for life, but it also has other advantages.

First, The donor has the assurance that the money which is given under this plan will go to help spread the Gospel in foreign lands.

Second, The donor is relieved of the problem of investing his money.

Third, In a way the donor acts as his own executor, because he gives his money during his lifetime and yet is assured of an income on the gift.

The investment of funds given this way is in the hands of a Committee, all of whom have excellent judgment and broad financial experience.

The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

FREDERICK A. GASKINS, Treasurer,
14 Beacon Street, Boston, Massachusetts

FORM OF BEQUEST

The following form may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of.....dollars."

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